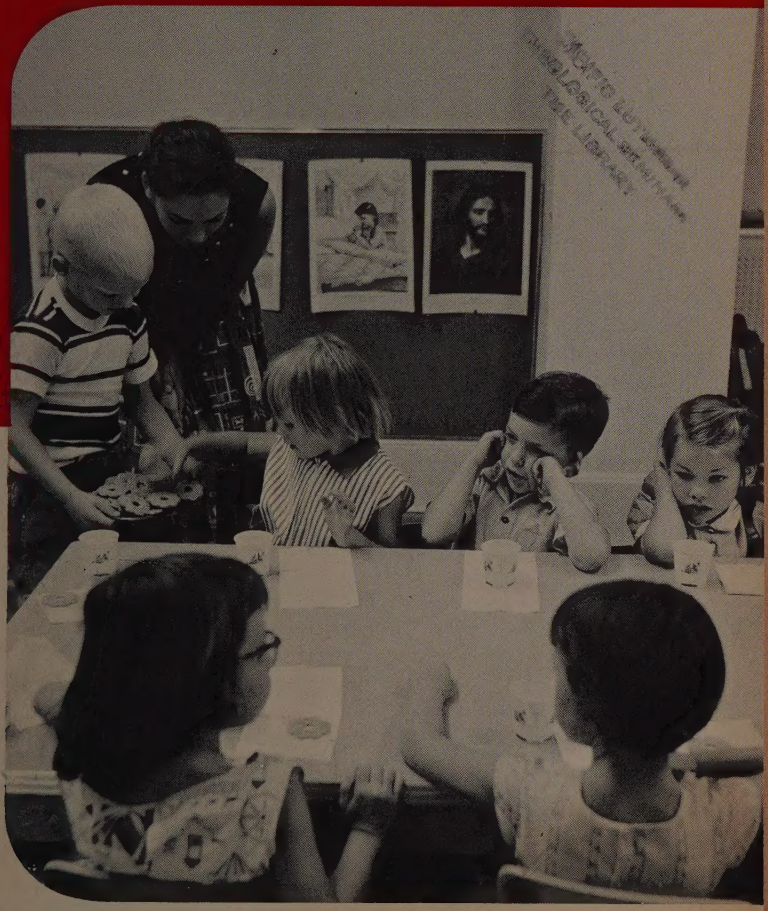
The LUTHERAN



COOKIE TIME

Children learn to share

Vol. 40, No. 37

JUNE 11, 1958

0 CENTS

The Giver

EVERETT MITCHELL—he's president of the Lutheran Laymen's Movement and director of NBC's National Farm and Home Hour—tells this story about his son, Peter . . .

THE GARDENER gave our four-year-old son a dime the other day. Immediately, Peter came running into the house to show it to his mother. Then he asked for his "Jesus' bank"—a bank we use to teach him to tithe.

As his mother handed him the bank, he dropped the dime into it. His mother said, "Peter, you didn't have to put *all* your money into Jesus' bank—only a part of it."

Quick as a flash, Peter retorted, "But, Mother, if I give it all to Jesus, my father will give me more."

THERE'S A PARABLE here . . . a parable of faith . . . a parable of child-like trust in God, the Father.

—RICHARD L. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania
H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager.
Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879.

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THE CHURCH IN THE NEWS

Presbyterian bodies merge

A pelting rain baptized the new United Presbyterian Church in the U.S.A. as it came into being at Pittsburgh on May 28. The 3-million-member denomination was formed by the union of the Presbyterian Church U.S.A. and the United Presbyterian Church. The Presbyterian Church in the U.S. (Southern) had been a third party to the merger but withdrew three years ago.

Marching through the downpour, delegates from the two bodies converged at Fifth Avenue and Bigelow Boulevard, then proceeded to the Syria Mosque for an inaugural service of Holy Communion. Delegates entering the building received paper towels to mop off the rain water.

Merger negotiations had started in 1937. The United Presbyterians are this year celebrating their 100th anniversary. The Presbyterian U.S.A. body became the northern wing of the church in 1861 when slavery and the Civil War divided the church, which had been first organized in 1706. United Presbyterians had about 300,000 members; Presbyterian U.S.A. membership was 2.8 million. Combined strength of the new church body makes it fourth largest in the U.S., exceeded only by the Southern Baptists, the Methodist Church, and the National Baptist Church, a Negro body.

Problems resolved

Although the Presbyterian body is headed by a moderator, actual executive is the stated clerk. A special committee recommended to the merger convention that Dr. Eugene Carson Blake, stated clerk since 1951 for the Presbyterian Church U.S.A., be executive for the new church for five years. As associate clerk for the same period, the convention was expected to name Dr. Samuel W. Shane who had served the United Presbyterians as stated clerk.

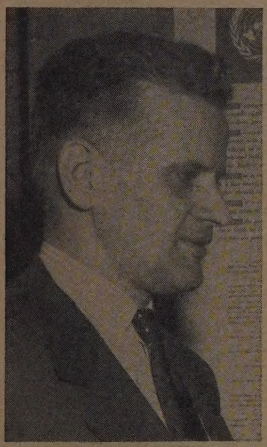
First moderator of the new body is 49-year-old Dr. Theophilus Mills Taylor of Pittsburgh. He is professor of New Testament literature and exegesis at the United Presbyterian Pittsburgh-Xenia Theological Seminary and was a teacher and architect before being ordained to the ministry in 1941.

Opposition to the merger dwindled to almost nothing as the convention met. Six congregations of the United Presbyterian group asked "permission to withdraw from the denomination and retain their church property." Their total membership was about 800. The church permitted withdrawal only of a small congregation in Perth, New York. First United Church of Everett, Washington, another of the six, announced its refusal to join the new Presbyterian denomination because it "denies verbal inspiration of the Bible."

Reorganization and merger of area presbyteries was also planned. A Committee of 40 was to present recommendations to the convention, keeping to present area boundaries as much as possible.

Wagner College names president

Taking the helm of Wagner Lutheran College this fall will be Dr. Richard H. Heindel, 46, present vice-chancellor of the University of Buffalo. Announcement of the naming of the new president was made at Wagner's commencement exercises on Staten Island on June 1. Dr. Heindel will succeed Dr. David M. Delo, who leaves Wagner after a five-year term of service to be president of the University of Tampa in Florida.



DR. RICHARD H. HEINDEL

Wagner's new president attended Gettysburg and Harvard colleges. He received his Ph.D. from the University of Pennsylvania and was a member of the faculty at that institution for eight years. In 1945 he went to Washington to direct setting up U.S. government libraries in foreign countries. Later he was on the staff of the Senate Foreign Relations Committee. Service with the United Nations followed until in 1954 he went to Buffalo.

A native of Pennsylvania, Dr. Heindel has been active in church work. He is a member of the Board of Education of the New York and New England Synod. Wagner last year honored him with a Doctor of Letters degree.

Italian pastors ordained

A former Roman Catholic priest and a Baptist minister have been ordained as pastors of the Evangelical Lutheran Church in Italy. The 5,000-member church has thirteen congregations, served mostly by German-trained pastors. Ordination of the two native Italians was seen as a big step toward its becoming an indigenous rather than a foreign group.

Ordination service was held in connection with the annual meeting of the church synod at Rome in May. Officiating was Dr. Erich Dahlgruen, dean of the church body which is affiliated with the Lutheran World Federation. LWF and German church officials were present.

The two new pastors are Domenico Giani and Idelmo Poggioli. Pastor Giani, a native of Sicily, is a graduate of the Baptist Seminary in Rome. Since becoming a member of the Lutheran Church he has studied for two years at a Lutheran seminary in Germany. Pastor Poggioli, the former priest, is a graduate of the Lutheran Bible Institute in Naples and has organized three small Lutheran congregations in south Italy.

Yamauchi to head Japan Church

New president of the Evangelical Lutheran Church in Japan is the Rev. Rokuro Yamauchi, former vice president of the Japanese Lutheran body which is affiliated with the United Lutheran Church in America.

Mr. Yamauchi, pastor of Kamata Church, near Tokyo, succeeded Dr. Chitose Kishi, president of the Lutheran Seminary in Tokyo.

Howard A. Alsdorf, an Ohio Synod pastor who has been a Lutheran mission-

ary in Japan for the past 12 years, was appointed as English secretary of the church.

TALC to retain entire staff

All present staff employees and executives have been assured of positions when the American, Evangelical and United Evangelical Lutheran churches unite in 1961 into The American Lutheran Church. A preliminary survey presented last month to the Joint Union Commission of the three bodies indicated that staff needs for the new church would be about 194 workers. Number now employed by the three bodies is 201.

The JUC agreed that the total personnel employed at the start of the new church is not to exceed the combined number of employees of the three separate bodies. Deployment of full-time workers in TALC would include 137 at the Minneapolis headquarters, with the others serving in the regional offices at Minneapolis, Washington, Chicago, Dallas, San Francisco and Saskatoon, Canada.

Headquarters staff would include 50 executives, seven administrative aides and 80 secretarial workers, according to the JUC estimate. Each regional office would have a home missions and a parish education executive. Some offices would also have stewardship and evangelism secretaries.

Each of the three merging bodies will also maintain its name and corporate identity for at least ten years after the merger, in order to receive bequests and transact any other necessary business, the JUC decided. Each will elect officers and trustees to carry on the skeletel organizations.

ELC to enter Brazil

A new mission field will be opened in southwest Brazil this fall by the Evangelical Lutheran Church, it was announced in Minneapolis this month. The field will center in the fast-growing Parana area, bordering on Paraguay and Argentina. Coffee plantations, grain fields and a paper industry are bringing much new immigration into the area. Headquarters for the mission will be Londrina, a city of 70,000.

BOSTON PROTESTANT MEN MARCH TO COMMUNION BREAKFAST

After communion services in their churches, 5,000 Massachusetts churchmen marched from Copley Square to the Mechanics Building for their eighth annual breakfast. Baptist, Episcopal, Methodist, Presbyterian and Congregational members participated

Seven missionaries will be assigned to the field. The ELC will also take over work started in 1953 at Cianorte by the World Mission Prayer League, an independent Lutheran mission organization with Minneapolis headquarters. Work will be largely in Portuguese.

"Reaching unchurched Brazilians for Christ" will be the main objective of the new mission, according to Dr. Rolf A. Syrdal, ELC foreign mission executive. He said the new mission has an "earnest desire to work together" with the Evangelical Church of the Lutheran Confession in Brazil, a body of 550,000 members composed largely of former German colonists. The Lutheran Church—Missouri Synod also has an 85,000-member affiliated mission church in Brazil.

Dulles' daughter to be ordained

The Dulles family has had a long record of service to church and to state.

The late Dr. Allen Macy Dulles was for many years professor of theology at Auburn Presbyterian Seminary, now part of New York's Union Seminary. His elder son, John Foster Dulles, served on the board of directors of Union Seminary and in many church posts before he became Secretary of State in 1953. He is still a ruling elder in the Presbyterian Church.

The eldest of Secretary Dulles' three children is a mining engineer in Mexico. Two years ago the younger son, Avery, now 38, was ordained a priest in the Society of Jesus of the Roman Catholic Church. He is now studying in Germany.

Last month Mr. Dulles' only daughter, Mrs. Lillias Hinshaw, 43, received her bachelor of divinity degree from Union Seminary. A graduate of Bennington College and holder of a master's degree in psychology from Columbia, Mrs. Hinshaw is a member of New York's Madison Avenue Presbyterian Church. She is mother of four children, ranging in age from fifteen to seven. Her husband, Robert Hinshaw, a Quaker, is a public relations executive.

Mrs. Hinshaw has been approved for ordination by the Presbyterian Church U.S.A. and hopes to serve as an assistant minister.

Pastors or bombs

Speaking to Union's board of directors at a dinner preceding the commencement exercises, Secretary Dulles pictured ministers of the gospel as guardians of mankind's "material safety" in an atomic age.

"Out in Tennessee," Mr. Dulles said, "there is a plant which turns out bombs. Here is a plant which turns out ministers of the gospel. The two seem remote and unrelated. Actually, the issue of our time, perhaps the issue of all our human time, is which of the two outputs will prevail."

"Our great theological seminaries, more than any other institutions, are the mainsprings of the spiritual life of our people. They are, in reality, the central power plants upon which men must above all depend—not merely for their spiritual salvation but for their material safety."

Baptists ask race fellowship

Delegates to the Southern Baptist Convention at Houston last month beat back efforts to reject a report that called for "fellowship with people of every race." Leaders of the opposition claimed that "fellowship" really meant "integration."

Dr. Adiel Moncrief of St. Joseph, Missouri, chairman of the Christian Life Commission which had presented the "Call for Racial Reconciliation," replied that "we are endeavoring to follow the Bible rather than the dictionary." He said churches must proclaim the Gospel "courageously."

Following the debate, the delegates overwhelmingly accepted the report. It called for "reconciliation of racial differences," condemned "social usages that create fear and intimidation and deny the basic American freedoms to any citizen." Under Baptist polity, the convention action does not bind individual churches.

The commission also came under fire for accepting a $15,000 grant from the Fund for the Republic. A motion that the money, used for the commission's operating expenses, be returned was defeated by a resounding "no" vote.

Record budget approved

The 15,000 "messengers" and visitors who crowded the Texas city's Coliseum for the convention heard reports indicating expanded activities and resources. Members of the denomination contributed $372 million for all causes last year and giving is up more than eight per cent in 1958, reports stated. "Prosperity is a comparatively new experience for Southern Baptists," commented Rep. Brooks Hays of Arkansas, who was re-elected convention president.

The convention adopted a $17.5 million budget for 1959. Five million was allocated for foreign mission work and $2 million for a new campus at Golden Gate Seminary in Berkeley, California.

Changes in administrative structure approved by the session included measures to strengthen the executive committee of the convention and establishment of an inter-agency council to correlate functions of boards, commissions and other agencies. The changes were accepted to "increase the effectiveness" of the church body for "greater spiritual achievement." The Southern Baptist Convention has in the past been strongly opposed to centralized authority.

Bingo spreads in New York

Efforts by New York's State Council of Churches to prevent legalization of bingo had failed when voters adopted a constitutional amendment that permitted the game when it is sponsored by religious, charitable, civic, fraternal and other non-profit organizations. Council officials then announced their intention to conduct a county-by-county fight against the game, since local option provisions required each community to vote on permitting bingo within its limits.

Most communities would not vote until fall, but in early ballots it was evident that bingo had a large following. All but one of 62 communities voting up to now has approved bingo. In some cases the margin was 10 to 1. Only disapproval came in an 80-70 vote in the village of Brownville in Jefferson County.

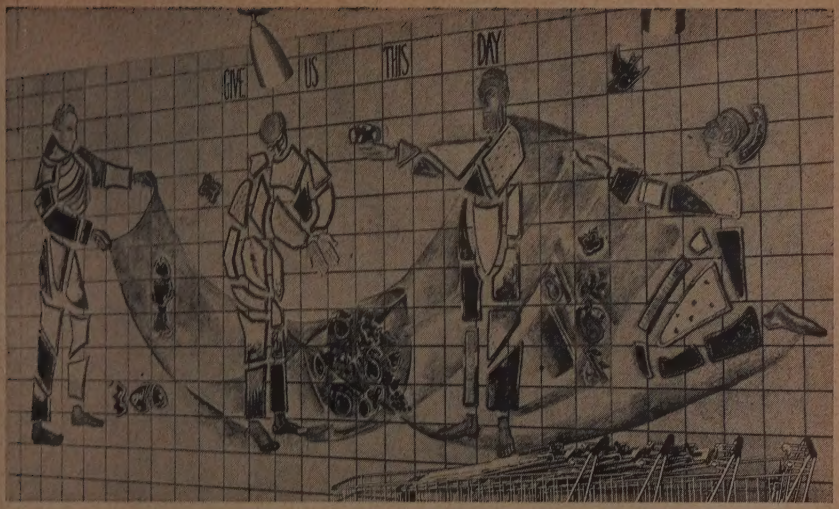
With the tide running strongly against it, the council asked legislators to tighten regulations covering conduct of the games. Persons with criminal records should be barred, it asked, and laws should prevent "charitable" organizations from being formed solely to conduct bingo games.

New York's Federation of Reformed Synagogues last month asked religious institutions to "reject and bar bingo and similar games of chance as a means of maintaining the house of God."

Post office bars game

The U.S. Post Office Department last month warned that under postal laws all bingo games are considered "lotteries." Regardless of state laws or sponsorship, announcements of bingo parties are unmailable, the department said. Magazines or newspapers carrying advertisements for such games are also barred from the mails, it added.

Virginia's legislature killed a proposal



SUPERMARKET MURAL DEPICTS LORD'S PRAYER

A 14-foot ceramic mural above shopping carts in Warson Village store, near St. Louis, shows figures with bread, birds, fruit and fish. Caption reads, "Give us this day . . ."

to legalize bingo for charity after it had been called "open gambling" by delegates. A similar proposal in Colorado was turned down by the state legislature after Protestant church groups had strongly protested against it. Led by the American Legion, advocates of the game thereupon produced petitions with the 50,000 signatures necessary to put the issue up to the voters in the November ballot.

In Toronto, United Church of Canada officials warned that "gambling racketeers who have done so much harm in the U.S. will move their syndicates into Ontario" unless officials take action to crack down on gambling. Special object of their protest was granting of a liquor license and holding of games of chance at a carnival on the Canadian National Exhibition grounds in the Ontario city.

Irish bishop attacks gambling

Famed sweepstakes and lotteries of Ireland came in for a scathing attack from Roman Catholic Bishop Cornelius Lucey of Cork. There's too much gambling on the Emerald Isle, the bishop said, even if it is sponsored by church or state.

Gambling "in itself is not wrong, but it can easily become so," the bishop said. It "regularly leads to crookedness and injustice. When gambling becomes a passion, when the gambler seeks to make it a substitute for honest work, when he risks more than he can afford, then sin is committed."

The bishop noted that record sums were being wagered on horse and dog races and on lotteries. Stressing that gambling does not always show itself under its true colors, the bishop continued, "People promote it under the most sanctimonious guises. For instance, you will be asked to join a weekly draw or pool to help some church project, the missions or the hospitals." Very little of the money wagered actually reaches the cause for which it is solicited, Bishop Lucey said.

WASHINGTON

By ROBERT VAN DEUSEN

TROUBLE IN LEBANON

THE AMERICAN PUBLIC became excited when two U.S. libraries in Lebanon were looted and burned. Anti-American feeling in other parts of the world puzzles the man on the street; violence to persons or property arouses his anger.

To the average American, Lebanon is a vague piece of territory somewhere in the troublesome Middle East. To the better informed, it is known as the only Arab state which accepted the Eisenhower doctrine. Charles Malik, Lebanon's foreign minister and UN delegate, has become a symbol of stalwart independence and intellectual integrity, a friend of the West.

This little country north of Palestine is half Christian, half Moslem. Its political situation is complex, with both Christians and Moslems supporting and opposing the president, Camille Chamoun.

THE EXPLOSIVE FACTOR in the situation is the importing of arms and the infiltration of troublemakers from the United Arab Republic to the north. Pre-election unrest in Lebanon encouraged Nasser's effort to bring Lebanon into relation with his federated Arab state.

The attempt of President Chamoun to amend the constitution so as to permit him to run for another term presented an ideal opportunity. Propaganda broadcasts from Egypt and border-crossing agitators from Syria stirred domestic opposition to fever pitch. Widespread violence resulted. American property in Lebanon became a natural target for irresponsible expressions of pan-Arab nationalism.

U.S. role

THE FIRST American impulse was to protect American people and property, and to come to the rescue of the pro-Western government. Secretary Dulles promised that 3,000 Americans in Lebanon would be protected.

Previously promised shipment of American tanks and police-type equipment was speeded up. A group of big C124 transports was dispatched to Germany, where they would be available either for military action or evacuation of Americans. The U.S. 6th Fleet hovered 150 miles off the Lebanese coast.

Whether the U.S. would become involved was a serious question. Dulles stated that no troops would be sent to Lebanon unless 1) the Lebanese government requested it and 2) Lebanon brought charges against the United Arab Republic before the United Nations.

Russia warned the West that any attempt to intervene in the Lebanon crisis could have "serious consequences" for peace in the Middle East. The Soviet foreign office denounced the Eisenhower doctrine and said that the movement of U.S. naval units toward Lebanon was an example of "pressure and intimidation" of the Arab people.

Lebanon moved in two directions by lodging complaints with both the Arab League and the UN, charging the UAR with "massive interference" in Lebanon's internal affairs. Foreign Minister Malik expressed the hope that the Arab League would be able to handle the problem without the need for UN intervention. The whole world watched, hoping that the growing shower of sparks would not ignite the Middle East tinder box.

By FREDERICK K. WENTZ

MAYBE THE CHURCH DOESN'T INFLUENCE PUBLIC LIFE AS IT DID A CENTURY AGO, BUT CHURCH ATTENDANCE IS MORE FASHIONABLE NOW . . . CHANGE IS TAKING PLACE ON TWO DIFFERENT LEVELS . . .

EVERYBODY COMES TO CHURCH

BILLY GRAHAM is the best symbol of modern America's upsurge of religious fervor. Keen-eyed, handsome, and intense, Billy has joined the charmed circle of notable American evangelists that includes Charles Finney, Dwight Moody, and Billy Sunday.

His success lies mainly in his shining sincerity and in his efficient methods and large-scale organization. But the response is another thing—a national phenomenon, for his popularity has a very broad base that ranges from secular newspapermen through the whole gamut of Protestantism to portions of Roman Catholicism. The crowds he draws in difficult metropolitan centers are unprecedented.

BILLY'S FUNDAMENTALIST background has made him both Bible-centered and enthusiastic about altar-call statistics, without keeping him from a church-related strategy, ecumenical outlook, and growing sensitivity to the complexities of modern life. Actually he represents a fusion of two remarkable movements toward religious revival in mid-twentieth-century America.

In the decade since World War II 1) a gathering wave of popularity for religion has been sweeping across America. Meanwhile Protestantism has for more than two decades felt 2) a deeper ground-swell of resurgence of the gospel.

AT EVERY HAND lies evidence of the increasing religiosity of Americans. Fulton Sheen as an authentic television star . . . the crowds that flock to hear renowned preachers . . . the prominence of religion at the news desk . . . religious books as best-sellers . . . Bible-based movie extravaganzas like *The Ten Commandments* . . . the success of the *Martin Luther* film . . . a TV program called "This I Believe" . . . prayer cards in restaurants . . . beauty contests opened with prayer . . . the American Legion's "Back to God" campaign . . . juke-box ditties ranging from hillbilly moaning about heaven to syrupy ballads about Catholic shrines . . . movie stars like Dale Evans Rogers whose religious faith draws public acclaim.

Equally revealing of the national temper is the rage of "piety along the Potomac." President Eisenhower made a hit with

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Dr. Wentz is a professor at Gettysburg Seminary. This is the fourth in a series on the "testing time in the church"

the nation in his inaugural prayer, church attendance, and sincere speeches urging faith and spiritual values.

Prayer meetings are now popular among congressmen. Politicians regularly call for a spiritual awakening. Congress has its meditation room, the pledge of allegiance has the words "under God," and stamps join coins in claiming that "In God We Trust." It is now taken for granted that faith belongs to the "American way of life" and that belief in God is official.

BUT IT IS the popularity of Norman Vincent Peale that sums up this whole trend. Like Graham, Peale is a national phenomenon. His messages reach many millions through network radio and television programs, through a syndicated newspaper column, a page in *Look*, his own magazine called *Guideposts*, through printed and recorded sermons, and his several best-seller books. Obviously Pealism is highly appealing.

BILLY GRAHAM
Symbol of the upsurge

NORMAN VINCENT PEALE
Religion and popular psychology

As high priest of the cult of reassurance, preacher Peale combines religion and popular psychology in a message that calls for optimism and offers personal success.

His single and constant idea is titled in his best sellers: a call to confident living through the use of the power of positive thinking. He drives this idea home by reducing spiritual life to formulas, clear techniques put in seven to ten easy steps that combine biblical injunctions and the scientifically devised rules of mental hygiene.

IT IS EVIDENT that religion has become fashionable in America today. Many Americans are eagerly searching for happiness through faith. From the Christian standpoint this may or may not be a good thing. Criticisms of this religiosity fall into three categories, attacking 1) the ob-

ect, 2) the method, and 3) the motive of the new piety.

Much of this display of faith has a vague or false object for its devotion. Failing to center in Jesus Christ, it falters uncertainly and centers in faith itself, or in men, or in spiritual values. Of two hundred contributors to the books based on the "This I Believe" program, only half expressed belief in God and less than ten mentioned faith in Christ. And the God-bit in the politician's speech often makes vague reference to "those values we all hold dear." God himself is omitted.

A second major criticism of this surge of piety is that its superficial methods ignore the cross, both Christ's and our own. Adolph Keller of Switzerland once told how he dictated to an American stenographer the words: "Redemption is a cosmic process," but later he noted that she had written: "Redemption is a cosmetic process." Many Americans make this mistake.

Or they resort to aspirin tablets to keep healthy. That is to say, Dr. Peale and the whole peace of mind cult gloss over the deep and stubborn fact of sin. Positive thinking alone will not overcome our tragic alienation from God. That takes both the cross of Christ and cross-bearing disciples.

BUT THERE is a third and underlying criticism. Too often the motive for faith is manipulation. Too obviously there appears the desire to use God for one's own purposes. Adoration and awe are lacking. Today's popular preacher reduces the holy of holies to a slogan pasted on the bathroom mirror and his followers rush to lay hold of a magic power that will help them get what they want.

God becomes a gimmick for getting happiness. Faith is something to be harnessed for purposes of health. Similarly, "gospel boogie" has entertainment value, providing an emotional jag. And national patriotism is buttressed by the self-righteous idea that God is a tribal deity who will lead blessed America to victory over godless enemies. We, then, are "under God" for blessing and protection, while they are "under God" for smashing judgment.

But there is a deeper meaning to this flurry of piety, a meaning untouched by such criticism. Here a real spiritual hunger is revealed; a notable sense of need is evidenced.

IN OUR ATOMIC AGE men are anxious. The secular gods of science and democracy and progress have failed. Millions of people sense in a fresh way their need to belong to a community and a loyalty that is more permanent than the ups and downs of human events. Out of the swampland of hopelessness which has been the dwelling place of disillusioned humanists for years, some at least are feverishly thirsting and searching for faith and for actual good news about man's fate. The response may seem superficial and inadequate, but at least a turning has been made and a gripping need confessed.

In America the incoming tide of faith has not rejected the church. Neither has it embraced the gospel. It is, then, a time of decision and sifting, a time of tremendous possibilities. Whether the churches have resources adequate to the challenge depends on whether the gospel can renew the churches themselves. Here another revival offers hope.

WITHIN THE LIFE of the churches has flowered a powerful movement which presents an answer to modern man's soul-sick search for community and faith.

This second revival is basically a rebirth of theology. It is also a return to

the truths of the Reformation. But it appears to be a return to the gospel itself. In contrast to the popular revival already described, this more fundamental resurgence has European origins, two decades of impact in America, and only limited popular appeal.

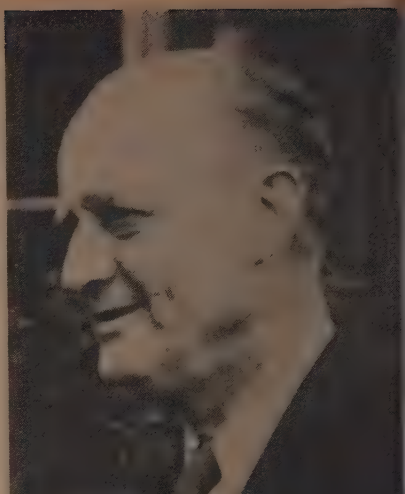
America's theological enterprise has entered a period of renewed vitality. Fifty years ago theologians were either isolated from the main currents of American thought or they were subservient to the insights of philosophers, sociologists, and psychologists.

Now theologians assert an independent intellectual leadership. Many testimonies from literary and political leaders witness to the influence of Reinhold Niebuhr, for instance. Scientists and poets frequently turn to theology to provide meaning for their deepest experiences. Actually, there are signs of an important return to religion among intellectuals as a class.

The main shift in theological streams is from liberalism to neo-orthodoxy. The tide turned about 1930 under the leadership of Swiss theologian Karl Barth. The ideas of the nineteenth-century Dane, Soren Kierkegaard, have also gained wide influence.

Liberalism stresses the continuity and similarity between Christianity and other religions, thought systems, and elements of culture. Neo-orthodoxy proclaims that the Christian faith is unique and decisively different from all other human ideas and experiences. This theme—discontinuity—works itself into three strands of neo-orthodox thinking—God's transcendence, sin in man and society, the centrality of the church.

For forty years Karl Barth has asserted God's transcendence, that he is essentially above and beyond his creation, removed and different from man and human experience. Only as the Almighty chooses to



REINHOLD NIEBUHR
New appreciation of sin

overcome this great chasm and to intrud in his world from above can man receiv faith and be saved, according to thi emphasis.

God comes in "personal encounter" and speaks his Word (the good new of Jesus Christ revealed in the Bible), s that the sinful resistance of men is over come by this impossible event in whic the transcendent and majestic God bring salvation down to earth's mortals.

IN AMERICA Reinhold Niebuhr ha been the outstanding Christian thinker fo two decades. He has shown humanist that their understanding of the nature o man is too flat. Niebuhr asserts that man viewed as under God, has a freedom tha gives greater height to his spirit tha humanists imagine.

However, faced by God, man also see the depth of his own sinfulness, this Ne York theologian stresses. In fact, Nie

buhr's greatest accomplishment has been o bring to Americans a new appreciation of the Christian doctrine of sin. When *Time* magazine proclaimed that "sin is back in fashion," Reinhold Niebuhr's picture provided the illustration!

Niebuhr also applies his insights into human nature to the social scene. He presents a realistic picture of corporate evil and has done much to puncture the optimistic illusions of liberals and Communists by showing the pervasive influence of sin and the limited and partial nature of all answers to society's problems until history ends in Christ's return. Here is the nearest America comes to having its own prophet, for Niebuhr applies deep biblical truths to passing social events and extracts their most profound meanings.

ANOTHER SIGNIFICANT event in today's theology is the rediscovery of the crucial importance of the church itself as a fellowship of reconciled sinners and the only ultimate hope for proper human relationships in this tortured world. The earlier individualism among American Christians had lost the sense of Christian community. Liberalism often allowed Christians simply to mix with all men of good will in efforts at human betterment. Again the new stress lies upon discontinuity—between God's redemption and the natural man, between the community of Christians and a stubbornly unchristian society.

The distressing events of recent history and the cross-fertilization of thought in the ecumenical movement have caused churchmen to rediscover the value of their own Spirit-led fellowship in view of the barriers and frustrations within modern society. Let the church be the church, has become a ringing watchword for contemporary Christian leaders.

TODAY THE AMERICAN churches are beginning to reflect, though quite imperfectly, these fresh insights into the abiding truths of the gospel. Of course much of our church activity could result from either or both of these two revivals—the new religiosity and the theological renewal. For instance, Sunday school enrollment, church attendance, building construction, parish programs, sale of religious literature, distribution of the Bible, and increasing interest in liturgical forms undoubtedly reflect both sources.

More clear-cut evidence of genuine Christian renewal is to be found in certain pioneering adventures in the fields of stewardship, evangelism, and vocation. In fact, these point to a significant "lay renaissance" which will be described in the final article of this series.

The last in the Wentz series on "The Testing Time in the Church" will be published in "The Lutheran" next week.

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TRY PUTTING anything else at the center of religion except God and it turns out to be a burden every time—whether it's duty with its endless demands, or so many propositions in a creed to be accepted, or a church with its inevitable organizational machinery.

* * *

IT IS INEVITABLE that we shall meet temptation in the wilderness of ordinary days. And the response then is not to look for some spine-tingling experience of the presence of God, which may or may not come, but rather to give expression to faith in simple acts of obedience.

—EDMUND A. STEIMLE in *Are You Looking for God?* (Muhlenberg)

By MARJORIE VANDERVELDE

The Song That Cured the Blues

Life seemed pretty depressing one spring morning until my father helped me see the daily grind from a new angle

I WAS ON MY HANDS and knees in the garden, pulling weeds that threatened to choke out the strawberry patch. The work acted as a relief valve for pent-up emotions—negative at the moment.

Not that anything big and frightening had suddenly happened. It was an accumulation of small, annoying aggravations that sometimes pile up and become mountainous. Especially so for the mother of growing children. Ordinarily the irritations can be pushed aside with a song and a smile. But on that day the song and smile failed.

A woman's life is more likely to border on the monotonous than a man's. There are so many puddings, patches, and pancakes. So many small noses to wipe, and discipline problems that would try the patience and wisdom of Solomon.

So, ON A BRIGHT and sunny morning, I was in a black mood of depression. My aging father, who was visiting us, sensed the mood and sang me a little song:

I'll take my place at the dusty mill
I'll grind out the golden grain;
I'll do my task with a resolute will,
Over and over again!

Then, just in case my eyes were too blinded with self-pity to see the lesson, he added softly, "The dusty mill is life, my daughter. Usually life is a gleaming, starry experience. But, at times, when it becomes a dusty mill, one must continue to grind out the golden grain.

"At the moment you may be overburdened with responsibilities of caring for your family—but don't you see, your children are the golden grain! So, my child, do your tasks with a resolute will over and over again—until they again seem like a joyful privilege."

The load lifted from my heart and shoulders, and the song and smile returned.

MY FATHER was a country doctor father of ten children. He sang with the birds each dawn as he went about his daily chores of emptying ashes from the stoves that heated my childhood home and filling water pails from the iron pump in our back yard.

As a child I used to thrill to this early morning songfest. But not until the strawberry patch episode, many years later, did I realize that occasionally those songs were my father's means of bolstering his own morale as well as that of others. They were more potent, at times, than the medicines he dispensed. For what pill will banish self-pity and depression?

FIVE MAKE A FAMILY:

More than Roses

IT WAS GOOD to see Charlie Mawson puttering around in his garden again. He always seems to enjoy it so much, but until he got sick it had been a couple of years since he'd done much with the roses he loves.

I swished the water from the sink and sprinkled a bit of cleanser here and there. As I polished lightly I continued to glance out the window, thinking what a funny business life is. Or I guess it's the way we live that is really funny, not life as God intended it.

We knock ourselves out doing the things we "have to do," only to find we've used up all our energy and have to stop. Bang! Just like that! We aren't allowed to do the things we thought were so important. It's the little things that are the "musts" now—a leisurely stroll, a few minutes digging in the good earth, a bit of easy reading, quiet talks. These become the order of the day if we want to stay alive.

The worrisome, competitive conscience that kept our noses to the grindstone must give way to doctor's orders to relax or else.

I HEARD CLAIRE call from her back porch and saw Charlie turn toward the house with the roses he had cut. I'd better hurry if Claire and I weren't going to be late to the flower show. I squeezed the sponge dry. The way these synthetic materials spring back into shape never fails to amaze me.

I was all ready except for changing my dress, smoothing on some hand cream and freshening my face. As I went through the motions, my mind kept turning back to the Mawsons.

Living through their crisis with them this spring has given me a new look at life. Even the sponges I use in my housework seem wonderful now. Everything seems more precious when I see how easily any of us could lose it just by forcing ourselves to forget that we are human beings with the limitations of our physical nature.

MY OWN GARDEN had yielded nothing but larkspur for the show. Still, that was quite nice, long-stemmed and ranging in color from a near white to an almost purple. I smiled at it, as I removed the stems from the pail of cold water where I'd been conditioning them. Each little flower on the long stalks was perfect. I felt a glow of thankfulness at being allowed to co-operate with God in growing anything so lovely.

By the time I had the waxed paper firmly fastened so no water would drip on me or the car, Claire was coming through the hedge. We met by the garage door. "Perfect timing!" she laughed, as though that, too, were something to be happy about.

"TIME TO STOP thinking and mingle with people," I observed, backing the car out and opening the door for her.

"Do you ever stop, even then?" she asked seriously.

"No, I don't suppose I do. But my

thinking is more thinking and less feeling. Your roses are gorgeous!"

"Charlie's roses. Except for the help Dan gave him earlier and the work Pete has done under Charlie's guidance, it's been his work entirely."

"I was thinking today how fine he looks. And he seems stronger almost every day, doesn't he?"

"He not only seems stronger. He is stronger. The doctor is tremendously pleased with him. I'm not supposed to tell Charlie but he's in better shape right now than he was before his attack."

"Not supposed to tell? Wouldn't that cheer him up and make him still better?"

"We're afraid not. Right now, he's used to the idea that he almost died and that being alive is something for which he can be mighty thankful. He's letting Mr. Carlson run the store, and isn't worrying about what goes on there. He's even willing to let the neighbors help him!"

WE BOTH LAUGHED at the memory of his final and ineffectual revolt against being always on the receiving end. "But," she went on, "the habits of a lifetime are all ready to take over the minute he's 'well.' He's going to start rushing again the minute he's allowed to take up his normal way of living."

"That sounds like a quote."

"It is. It's the doctor's opinion and I'm sure he's right."

"So am I. Anyhow, I'm glad he's allowed to garden. I enjoy the result. What do you want to bet our flower-arrangement expert puts your roses and my larkspur together in one bouquet?"

"Could be. Although I don't know much about the procedure this afternoon. I missed the general meeting last month and circle meeting this month, so I only know what I saw in the church bulletin."

"I THINK it was originally Mrs. McIvor's idea. Some of the altar guild people thought our work was so specialized that to include it under the Christian service committee or pass it from circle to circle was out of the question. Mrs. McI. agreed that lots of the women in the congregation need to be better informed. That's why they're devoting several of the general meetings to special interests of the altar guild."

"I gathered it was something like that. But who is this Mrs. Dale? The notice in the bulletin said she is to be in charge of the demonstration this afternoon."

"Someone Mrs. Sym knew about. She works for a florist shop where they specialize in arrangements for all sorts of occasions. I don't want to spoil it for you, but I can't help liking the idea of the program. She's going to use our flowers to show how she'd fix a table for a formal reception, a luncheon, a councilmen's dinner, a Luther League supper, and end up with using summer flowers in the altar vases. Even the women who never have helped will gain in appreciation of the things to consider."

"CHARLIE'S ROSES couldn't be put to better use. Than in a program like this, I mean. I doubt whether the stems are long enough for the altar vases. They are more likely to go on one of the luncheon tables."

"For home-grown roses, those stems are very long and straight. But she'll probably combine several kinds for most of her arrangements."

There had been a faint wistfulness in Claire's tone. I decided to have a word with Mrs. Dale alone and ask her to use at least a few of the Mawsons' flowers in the altar vases, if she could possibly do it. These were not just any roses. They were something more.

WORSHIP NOTEBOOK

ALL KINDS OF PRAYERS

A PHILADELPHIA policeman told me that a sheriff's organization in his part of the country recently passed a resolution against "dangles." "Dangles" are the assorted baby shoes, "shrunken heads" and other colorful baubles hanging from the rear-view mirror in the middle of the windshield in a lot of automobiles today. Police object because such items are a traffic hazard, obstructing the vision of the driver. What the resolution really aimed at, but didn't have enough courage to mention specifically, were the host of small plastic religious statues marching across auto dashboards on suction cups.

Too often, the officer said, a driver whose attention is momentarily dazed, will, out of the corner of his eye, catch sight of the small figure. Assuming it to be a person on the road in front of him, he jams on his brakes, only to have the driver in back of him pile into the rear of his car.

THESE LITTLE STATUES are quite popular among Roman Catholics. St. Christopher is the so-called patron saint of travelers, but his popularity is fading. Now one can purchase "Our Lady of the Highways," "Our Lord of the Highways," and more recently, "The Infant Jesus of Prayer."

Protestants tend to look down on this sort of thing. Most of us have some pretty strong feeling about such objects. The whole thing smacks of superstition. Maybe the Pennsylvania Dutch forefathers did paint hex signs on their barns. But few of us believe that 69 cents' worth of plastic offers much protection, spiritual or otherwise.

THERE'S MORE TO IT than fixing a statue on a dashboard. Ever since I've seen these little figures adding their odor of sanctity to the "fin-backs" and "the forward look," I've been intrigued by another question. What does a person intend by the position in which he places the statue?

These plastic saints are set up in various positions. Some face the road, others face the people in the car. So it seems that in the first case, Jesus or Mary or Christopher is to "bless" the road ahead. If turned around, the "blessing" is directed to the people, or, as a friend of mine suggested, "He's looking out for the policeman."

I WONDER if there isn't a parallel in the way we pray. We who call ourselves Christians have never fully appreciated this thing we call prayer. It is something most of us were taught to do as children. It had a set pattern, a sort of "sing-song" expression, and it was the proper thing to do, like brushing your teeth.

As we got older, we learned a little bit more of God and of his son. We were told that our prayers ought to be not only for ourselves, and to be properly put were to be asked "In Jesus' Name." But prayer was still what we turned to as a sort of conditioned reflex in awkward situations.

A schoolboy in the middle of an examination ransacks his memory for the answers to the questions with little success. "Dear God," he says, "make me remember." Even when we reached adulthood, prayer was still our resource in times of trouble. People who seldom thought about God, when faced with

danger, or the illness of a loved one, fashioned in their minds, if not on their lips, an entreaty directed to God.

So God became "He-who-blesses-the-road-ahead" and prayers were uttered that he might fill up the ruts, close up the detours, and open up the superhighways. All people had to do was to phrase their petitions and add the magic words and life was a smooth road. It doesn't take much to see that with such an idea of prayer, a fellow whose life's highway is going smoothly has little need for prayer.

BUT IF WE LEARNED the real meaning of prayer we knew it was something far better and more satisfying. Life can get pretty dull if there's never a bump in the road.

Suppose you have a friend with whom you could talk anytime you want. Your friend is one of those fellows who likes to listen, and always sympathetically. Whenever you talk with him you have the feeling that he's putting himself in your place.

Your friend is more than a listener, however. You are equally excited, and often more so, by what he says to you. His words may be profound, stirring your imagination and your powers of concentration to the very limits of your abilities, or they may be simple, so simple they never occurred to you before, compelling a magnanimous response on your part. No matter what he says, you love to listen.

Prayer is like this, and yet more. This is what happens when God and man unite in prayer. No longer is there the selfishness that looks to what we want. So much do we exult to the conversation with One who is so perfectly selfless that everything else seems of little consequence. When Christians know prayer like this, who cares about the "wee people" on the automobile dashboard.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Lonely

QUESTION: My mother always discouraged me from taking an interest in boys, implying that education and boys are incompatible. So I never learned how to behave toward the opposite sex. Now I am very lonely, and at the age of 27 I have a feeling of being inadequate and unable to hold a conversation with a young man.

For four years I have been active in this church. There is only one unmarried man, a fellow of 29. He has no girl friend. We are both in the cabinet, but he is as hesitant about speaking as I am. Perhaps I seem very shy to him. I like him but I don't want anyone to know that, for he may have no interest in me at all. I do want to marry someone who loves me and needs me, but I don't want to be humiliated. Perhaps he thinks I want to be an old maid, or that I feel superior to him, or maybe he thinks he is too good for me.

Shall I do or say anything to let him know that I like him, or go on quietly saying nothing, and hoping the Lord will touch our hearts and raise us to love?

REPLY: Your mother's interference with your normal social life is unfortunate, but undoubtedly was well-intended. Inasmuch as you are now 27 you ought to use all legitimate means of gaining the interest and devotion of a worthy young man.

In view of the fact that there are

now a million and a quarter more women than men in the U.S., and that the disadvantage is greater in the east than in the west, it is necessary for women who want mates to use some initiative—in proper ways, of course. Since a woman assumes the greater risk, she ought to be very cautious about the kind of man she seeks to interest. Unless he possesses Christian faith and character she may be walking right into trouble.

There are some worse conditions than remaining single. A counselor cannot be sure that anything he suggests will yield results, for there are so many attendant circumstances, but here are a few ideas for you to try out.

1. Give yourself a careful examination as to speech, general bearing, grooming, cleanliness, politeness, and Christian courtesy. Be sure you cause no offense. If in doubt, have one or more friends check you over also.

2. Continue friendliness to the young man—be approachable enough that he may feel free to ask for a date. If he does so, make a real effort to be an enjoyable companion. Have interesting things to talk about, stories to tell, questions to ask, memories to relate, and above all encourage him to talk and show an interest in what he has to say.

3. If there is a social or entertainment event, in or out of the church, to which you are eligible, could you not invite him to go with you?

4. If there is adequate space and you have the privilege of entertaining where you live, invite small groups, and include him. Be sure that he has a good time.

5. Establish contacts outside your church group, among nice people and worthy organizations.

ISAIAH: "God is the Judge"

By GERHARD E. LENSKI

"His hand is stretched out." These words are repeated a number of times in Isaiah (*5:25; 9:12, 17, 21; 10:4; 14:27*). At first glance they may seem to describe the hand of God extended in mercy and help. But they may more properly be compared to the tolling of a funeral bell.

In these words the prophet describes the judgments of God upon the faithless, the wicked, the stubborn. God is revealed here both as Judge and as Executor of judgment. His judgments are not to be escaped. Men may feel they are beyond or above them. But this is not true, says Isaiah. God's hand is heavy and sure when it comes to punishing the sinner. Isaiah here asserts in the clearest form God's supremacy.

THERE WERE many things in Isaiah's day that might have caused him to doubt God's rulership over all. The nations round about were cruel and war-minded. Why, if God was good, did he allow them to harass little Israel? Why, when a good ruler was greatly needed in Israel, did God let a trickster like Ahaz climb into the place of power? When Isaiah himself was so ardent as a spokesman of God, why did his preaching have to be such a thankless, even dangerous task?

In the face of much negative evidence Isaiah asserts the moral sovereignty of God in strong, unqualified terms. Isaiah's sweeping assertion still stands on the written record. The important question is—how correct was it and how correct is it?

This is a good question to ask, though the answer is not easy. What might there be in prospect for us as individuals, as a nation, as a world, if what Isaiah once

said is really true, if a moral God does still sit on the throne, if, as Isaiah said: "His hand is stretched out still"?

GOD HAS a special mission for Israel. But he is also concerned about the individual. He is concerned that Isaiah shall be a true prophet (*Isaiah 6:1*), that Ahaz shall be a good king (*7:3*), that Eliakim shall be a faithful administrator (*22:20*). These personal references are meager perhaps, but they are all perfectly clear as to the point being made.

Morality, under God, is first of all a personal matter, a personal responsibility. The individual man is answerable to God for his conduct.

Woe to the individual who fails to recognize this fact. He may be strong, rich, secure. His sin may be well concealed. Judgment will overtake him. God is sovereign in his moral intent. "His hand is stretched out still!"

Isaiah sees the moral sovereignty of God in the life and destiny of the chosen people, Israel.

Each man shall answer for himself to God. But each man, declares Isaiah, shall also answer for his brother, his family, and for the group. The line of division separating personal and corporate morality in the writing of Isaiah is hard to discern. But that line is there and continually shows itself.

Israel as a nation has been called to holy service. She has been richly endowed. But Israel has been faithless to her trust. Already she has tasted some of the suffering that comes with disobedience. Even now, as Isaiah speaks, she is binding up her wounds, trying to forget bitter memories, all the while still secretly hankering for sins that have caused her hurt.

Isaiah sees through this superficial, make-believe repentance. His response is prompt and as sharp as a cutting sword. Beware, O Israel! Take care! Remember what has happened! Remember—"His hand is stretched out still."

Isaiah views the nations of this world in their power and might and sees them all answering at last to the moral sovereignty of God.

IN THE EARLIER chapters of Isaiah's book the storm of international conflict is described both as coming and as having come. The sequence of events, hard to disentangle in the text, is made more clear in the records of secular history. Assyria is soon to destroy Judah. Babylon will arise and destroy Assyria. Babylon will appear invincible. But even mighty Babylon will be brought low. Lucifer, star of the East, her glorious king, shall find his bed in hell (*14:19-21*).

Isaiah's description of these disastrous events is highly dramatic. At times he seems to express an almost savage joy in his realization that the ungodly shall be destroyed.

One great conviction underlies all the terrific language he employs. God is a moral God. He is sovereign in His righteousness. He cannot make peace with sin or come to terms with evil. Let the wrong-doer be called by whatever name he may—Assyria, Babylon, Egypt, Moab, Ephraim or even Zion—let him boast of wisdom and great might—let him say within his heart: "There is no God." He shall deceive only himself.

Divine judgment will surely come, as surely as day follows night. World history, says Isaiah, has one great lesson concerning God. "His hand is stretched out still!"

What may there be in prospect for us as individuals, as a nation, as a world if, in the final analysis, it should be found that what Isaiah once said is really true?

BOOKS

LUTHER SPEAKS ENGLISH

Luther's Works. Vol. I. **Lectures on Genesis.** Edited by Jaroslav Pelikan. Concordia. 387 pages. $5.

This is the fifth volume of the 55-volume "American Edition" of Luther's works now being translated into English. It covers Prof. Luther's classroom lectures on the first five chapters of Genesis which he began in 1535. The authenticity and integrity of the text are open to serious question since it was taken originally from the painstaking, but obviously edited, notes of one of Luther's students, Veit Dietrich. Consequently, this second-hand material demands critical reading and careful comparison with earlier first-hand writings.

Of special interest is the characteristic way in which Luther interprets the Old Testament as over against his theological foes. He insists upon treating the text literally and historically rather than allegorically or figuratively. "These are all historical facts." Yet Genesis provides the "history of a Golden Age" before the Fall and the Deluge about which we have no other knowledge than that "written for us by Moses." It cannot be verified but should not be doubted. Taking Scripture at its face value—even where it cannot be understood completely—is safer and more reverent than resorting to "allegorical twaddle." For Luther, "it is the historical sense alone which supplies the true and sound doctrine."

What saved Luther's "biblical realism" from sterile literalism were two corollary principles of interpretation. He maintained, on the one hand, that Scripture should interpret itself. Christians must "use the clear light of the Gospel to illumine the darker statements of the prophets." The verses and books of the Bible are not equally clear and not equally important. God's "divine solicitude and benevolence toward us in Jesus Christ" is the core of the biblical message. "Christ alone" is the Bible's Lord. Concretely, this means that the deepest meaning of the Old Testament can only be understood by those who interpret it in the light of its New Testament fulfillment.

On the other hand, Luther also contends that the historical account must be appropriated by faith in a personal way. "Adam's story" is not only the story of the first man; it is the story of Everyman. Time after time, Luther's proclamation of the living Word of God comes to the fore.

By far the most gripping section of Luther's commentary is the account of the fall of Adam and Eve into original sin and the promise of God for the world's Saviour. Yet this sin and grace quickly take on very personal significance as Luther portrays the re-enactment of the Paradise drama in the hearts and lives of his sixteenth century contemporaries. The Garden of Eden is constantly crowded with monks, peasants, Anabaptists, popes and milkmaids as the Holy Spirit brings the Word of God to life in Luther's vivid descriptions.

George V. Schick's animated translation does a lot to help make Luther speak English. Critical biblical scholarship in the intervening centuries has repudiated a great deal of Luther's content; his evangelical spirit still lives. For example, Luther leaves little room for arid speculation when what he is after is the decision of faith. When asked what God was doing before the beginning of the world, Luther joins Augustine in the heated reply: "He was making hell ready for those who pried into such meddlesome questions."

Philadelphia WILLIAM H. LAZARETH

FAITH RESOURCES FOR HEALING

No Escape From Life. By John Sutherland Bonnell. Harper. 215 pages. $3.75.

This book is all that one might expect from Dr. Bonnell. His rich experience in counseling makes him more than adequate for such work.

In the first two chapters, "Can You Stand Up to Life?" and "Anxiety—the Disease of

Our Age," he comes to grips with the problems of the average American. He deals briefly but quite adequately with some of man's escape mechanisms — tranquilizers, schizophrenia, and so forth.

In listing the causes of anxiety he mentions economic problems, the atomic and hydrogen holocaust, grief, and guilt. In the same chapter he gives good sensible cures for anxiety: Live one day at a time, trust God, do something for somebody every day.

He then launches into major methods used as attempts to escape—alcohol and suicide. He lists the danger signals leading up to both—fourteen in the former and seventeen in the latter. He is a strong supporter of Alcoholics Anonymous, describing its method of treatment and listing the twelve steps and traditions employed by this organization. He also enumerates and elaborates upon six preventatives of suicide—the last and most powerful being religious faith.

In his final chapters he strikes very definite religious notes, showing that all healing of body and soul comes from God and that lives no matter how low they may have fallen can be remade.

The book is sprinkled throughout with many illustrations and case histories from 23 years of counseling ministry at the Fifth Avenue Presbyterian Church in New York City. It is a book that is valuable to all ministers and to all others who attempt to do any counseling. It could be of great help to any who are afflicted with the maladies mentioned. GEORGE J. BAISLER

New Kensington, Pa.

WOMEN PASTORS?

Man och kvinnor i prastambetet. By Birgit and Sten Rodhe. Svenska kyrkans diakonistyrelses bokforlag. 143 pages.

Should women be ordained as ministers? The problem grows more and more serious not only in Sweden but in most Lutheran churches of the world. (American Lutheranism is, in this respect, an exception.) Denmark, presently, has five women pastors. In January of this year, the church of Lübeck (Germany) ordained a woman.

In Germany as well as in other old Lutheran countries an increasing number of women have the same theological training as the pastors. During the war they often administered the sacraments. In Finland about 30 women are office-holders in the church. Though not ordained they are soon to administer the sacraments in hospitals and prisons.

The Church of Sweden must take definite action this fall since the Swedish parliament by a great majority has favored a bill permitting women to be ordained. Much has been written on this subject in Sweden during recent months. Sten Rodhe, well-known to readers of THE LUTHERAN through his overseas reports, together with his wife Birgit who is one of the leading Swedish church women, has written an outstanding book which thoroughly discusses all aspects of the problem.

The Rodhes favor an immediate positive decision. They demonstrate, contrary to the opinions of some Swedish church leaders, that the ecumenical situation in general cannot be used as an argument against a positive decision. They argue that the Swedish situation is probably in one sense unique, because the equality of men and women is more developed in the public life there than in other European countries. The Rodhes are of the opinion that to reject the bill would be to deny the conclusion which should properly be drawn from the gospel today in a situation like the contemporary one in Sweden.

The Rodhes have rendered the Swedish church a good service by this book. It will probably be a volume of great significance for other churches which must face the question whether women should be ordained.

Minneapolis GUNNAR HILLERDAL

Let's Pray About It. By Kenneth Clinton. American Press. 104 pages. $2.50.

These are quietly eloquent essays about the meaning of prayer and how to engage in it, with several chapters of brief prayers for all sorts of occasions. The author is a Congregational pastor.

overseas

Lutherans Survive in Spain

SPAIN: Madrid. May 16.—SPAIN'S TINY Protestant minority has faced various forms of persecution ever since the days of the Reformation. In the land's religious darkness, however, a few lights still shine. One of them was glowing in Madrid last month.

On May 28 Pastor Hans Fliedner celebrated his 50th anniversary as pastor of the Lutheran Church of Jesus in the Spanish capital. The history of this largest congregation of the Spanish Evangelical Church and of its white-haired, 80-year-old pastor is eventful and reveals the oppressed situation of Spanish Protestants. In the 16th century Protestantism was uprooted with fire and sword, but in the past century it has revived through what the Spaniards call "a second Reformation."

THE NEW evangelical movement in Spain began in Barcelona in 1855. Francisco de Paula Ruet, son of a Spanish officer, came under the influence of the Waldensians, an Italian Protestant sect. He returned to his home city of Barcelona to organize a congregation. A year later he was arrested and, by order of the bishop of Barcelona, condemned to be burned at the stake as a heretic. Civil authorities refused to carry out the order and instead sent him into exile.

In 1868, when the first Spanish republic was proclaimed, Ruet returned. Two years later he founded the Church of Jesus in Madrid. He served as its pastor until his death in 1878. Meanwhile, German supporters of the Spanish Protestant work sent as his assistant the Rev. Fritz Fliedner. After Ruet's death, Fliedner took over the work, trying to organize and unify the few scattered Protestants in Spain.

Pastor Fliedner's efforts bore fruit. Although he died of typhoid in 1901 at the age of 55, he had firmly established both churches and social mission work in Spain.

Pastor Fliedner's three sons, who had all been born in Madrid, carried on the work. Theodore took over the social mission work; George became director of the evangelical schools; and Hans was ordained on May 28, 1908, to become pastor of the Church of Jesus.

The church was located on a narrow alley in the poorest section of the city. Despite this, the number of members grew from the dozen who started the work to 350.

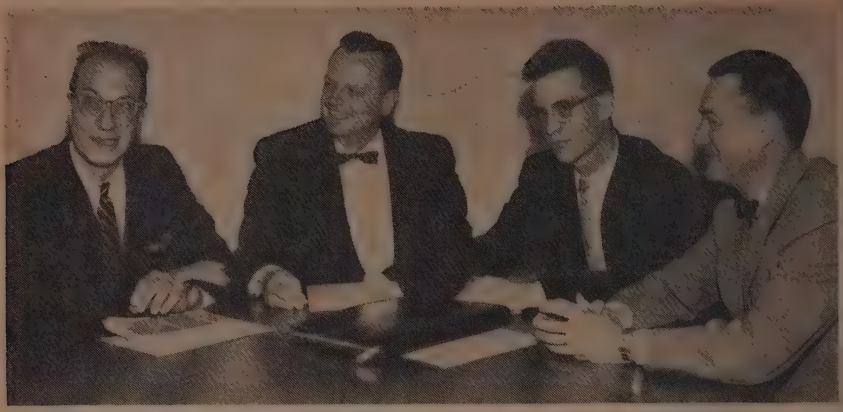
IN THE 50 years of Pastor Fliedner's ministry, he has known only five years of religious freedom—during the time of the Spanish Republic, from 1931 to 1936. Through the whole Spanish Civil War of 1936-39 Pastor Fliedner stayed with his Madrid congregation, although for a long time his home was on the front line of battle, with artillery fire whining overhead.

Germany's Nazi rulers at that time accused him of supporting "Red Madrid," but he replied that he would not be a coward and leave his flock in a time of danger. For this stand he almost had to pay with his life —first from starvation and later from an attack. As he left his house to respond to a sick call, a hand grenade was thrown at him. The explosion tore a hole in a wall. As he gave communion to the sick person, he noticed blood dripping to the floor and realized then for the first time that he had been wounded by flying splinters.

After the political war in Spain, Pastor Fliedner ministered to both sides, going into the jails and standing by those condemned to death. Even at his advanced age, he now preaches every Sunday and conducts an hour-long pastor's class. His hope for the 50th anniversary is that the rundown old church building on the back alley can be replaced with a new Lutheran Church of Jesus in a city where Protestantism still faces and overcomes persecution.

LUTHERANS WILL STUDY

Lutheran leaders from the U.S. and Europe will meet in Germany Oct. 13-16 to discuss setting up an institute for the study of Roman Catholic theology. The study was authorized by the Lutheran World Federation at its Minneapolis Assembly last summer.



ILLINOIS DELEGATES DISCUSSED SOCIAL RESPONSIBILITY

How to meet bigger budgets was chief convention topic...

FLORIDA

By JOSEPH HUNTLEY

THE FIRST social missions institution in the Florida Synod may result from a decision made at the convention held May 12-15 in St. Paul's Church, Clearwater. The synod's committee on social missions and evangelism was encouraged "to investigate and study the possibility of having a home for the aged on the territory of synod." A property near Ocala is being considered. Investment of $145,000 would be required for the project.

Ten pastors were welcomed into the synod, the largest group ever received. Four new congregations were admitted: Redeemer Church, Fort Myers; Emanuel Church, Naples; Ascension Church, Boynton Beach; and Zion Church, Pompano Beach.

Dr. Donald L. Houser, executive secretary of the ULC Board of American Missions, reminded 130 delegates and visitors that the ULC "double apportionment" is a "must" this year if anything is to be done in helping 455 missions of the ULCA to acquire their first permanent buildings. Of these, 50 have been organized more than five years. The Florida Synod has 20 of these missions and in 1957 received the third largest grant of any ULCA synod for church extension ($177,500) and salary aid ($77,200).

A CAPITAL FUND drive for Newberry College and synod participation in the Southern Seminary appeal for funds were incorporated in the 1959 budget. Total apportionment of $17.75 per member was adopted, of which $4 is to be divided between the two schools.

Re-elected to office were the Rev. W. Baxter Weant, vice president; Carl Woerner, treasurer; and Robert Beese, statistical secretary. The Rev. Joseph Huntley was elected secretary.

Judge James F. Henninger, Allentown, Pa., was the ULCA representative and spoke five times to the group, twice particularly to the laymen. Professor Richard C. Hoeffler of Southern Seminary was convention chaplain.

1958 ULCA CONVENTION DELEGATES

Clergymen: Royall A. Yount, Joseph Huntley, Paul K. Nordsiek, W. Baxter Weant.

Laymen: Edgar Armstrong, Robert Beese, Richard Dugan, Carl Woerner.

ILLINOIS

By JOHN E. COOPERRIDER

THERE WON'T be any more apportionment quotas given to congregations of the Illinois Synod after next year. Since 1920 each congregation has been assigned a quota based on its communing membership. Under the system to take effect in 1960 each congregation will determine its own part in meeting the synod's financial obligations.

A representative of the synod will outline to each church council the opportunities confronting the church. No actual synodical budget will be developed until each congregation has indicated the extent to which it will participate.

This is "an evangelical approach to benevolence," said the synod's secretary for stewardship, the Rev. Richard L. Peterman. He said the "old system put a ceiling on giving. This will take it off."

A ONE-AND-A-HALF-MILLION-DOLLAR campaign for four educational interests of the synod was approved for 1959-60. Carthage College is to receive half of this amount for establishing its new campus at Kenosha, Wisconsin. The Chicago Seminary at Maywood is scheduled to receive $400,000 for a new chapel and additional library facilities. An all-purpose, year-round building for Alpine Lutheran Camp is listed at $150,000, and $75,000 is allotted for Lutheran student centers at Illinois universities.

The campaign, to be directed by a firm of fund-raising counselors, will begin next spring.

The convention, held May 19-22 in Luther Memorial Church, Chicago, approved a health and accident insurance plan to include all synod pastors, and created a new full-time synodical office, secretary for camping.

THE HEALTH and accident program will cover all pastors serving under a congregational call. Premiums will be paid from the synod budget. Other pastors may enter if they or the agency they are serving guarantee payment of the premiums.

The office of secretary for camping was the fifth full-time office created by the synod in five years—others being secretaries for evangelism, stewardship, synodical missions, and parish education. The new secretary will be responsible for management, promotion, and development of Alpine Lutheran Camp.

A budget of $952,045 for 1959 was adopted, somewhat under the record budget of $1,016,720 for this year.

A FEATURE of the meeting was a panel discussion on "Christian Social Responsibility," with the Rev. Franklin Sherman, pastor of Advent Church, Chicago (called to be instructor in religion at the State University of Iowa), speaking on the modern setting in which the church's ministry is performed; Dr. Jerald C. Brauer, dean of the Federated Theological Faculties of the University of Chicago, speaking on the Lutheran heritage as far as social responsibility is concerned; and Dr. Joseph Sittler, also of the Federated Faculties, speaking on the structure and form of Lutheran ethics.

Pastor Sherman emphasized the changing scene of the ministry. Dr. Brauer pointed out that American Lutheranism has lacked a social consciousness because of the influence of pietism and orthodoxy. "It has been content to preach God's forgiveness," he said, "and to assume that all other questions will take care of themselves."

Dr. Sittler said that "Christian ethics is a re-enacting within history of what God has done for history. It is faith obedient in love.

"Faith is the name for the place God puts us," he went on. "Love is the charge God gives us in that place. To separate faith and a love which serves its neighbor is a catastrophic misunderstanding.

"The content of Christian love is given in each situation, so that past answers will not do for a new situation. Neither can one use the Bible like a logarithmic table to derive slick heavenly answers for contemporary problems."

When challenged in the discussion that followed that the speakers were lacking in the

compassion of Christ in their presentations, Dr. Sittler pointed out that "one's feelings concerning social problems can in no wise be substitutes for careful thinking about these problems."

THE REV. PAUL E. ERICKSON, who served as convention chaplain, was installed as secretary for parish education. George W. McDonald, a layman, was installed as secretary for evangelism. Dr. Carl V. Tambert, president of the Pacific Southwest Synod, reported for the ULCA. Dr. Royal E. Lesher, president of the Texas-Louisiana Synod, preached at the service in which eight men, including his own son, were ordained.

The Rev. Luther C. Mueller, secretary for synod for 16 years, declined renomination and was succeeded by the Rev. Eldred H. Trede, pastor of St. Luke's Church, Chicago. Other officers were re-elected: Glenn W. Schmidt, as treasurer; Edgar F. Neas, as statistician.

Three new congregations were received into the synod: Holy Cross Church, Decatur; Faith Church, Rockford; Holy Trinity Church, Affton, Mo.

IOWA

By ALFRED J. BEIL

A $364,382 BUDGET was adopted for 1959 at the Iowa Synod convention held in Council Bluffs, May 19-22. This exceeds the 1958 budget by $10,837, and amounts to $19 per member.

The synod voted $90,000 to Carthage College, a $60,000 increase over 1958, to help the college establish a second campus at Kenosha, Wisconsin. A new item in the budget is $23,000 for the Iowa Synod camp site on east Okoboji Lake.

Dr. Henry Endress, ULCA representative, stated that "there is no resistance" to the proposed merger of the ULCA with three other churches. This should be accomplished by 1961 or 1962. Dr. Endress said that a basic plan is being prepared which will be presented for approval at all four of the church conventions this year.

MINISTERS who constantly turn to one or two pet subjects for their sermons are failing to give their congregations "the fullness of

Tarine Updegraff is a child member of mission congregation received into synod. Dr. Beil, synod president, welcomed delegates from Holy Trinity Church, Newton, Iowa

the gospel." This was the warning by Dr. Wilhelm C. Linss, convention chaplain. The 32-year-old German-born theologian is professor at Central Seminary, Fremont, Neb.

Holy Trinity, Newton, Iowa, was admitted to the congregational roll of synod. Three seminary graduates were ordained to the ministry. They are: Gerald Hibbard, Robert Hoeft, Charles Murnan.

Three others approved for the ministry will be ordained in their home churches. They are: Wayne Johnson, John D. Meyer, and Cloy Miene.

The Rev. Levon Spath, a missionary on furlough from Argentine, said that Vice President Nixon's trip to South America showed the United States that the Latin American countries have been "taken too much for granted."

The Rev. James L. Keyser of Philadelphia told the convention about development of a synodical camp. The three synodical camp committees outlined a proposed camp program, a building and grounds development project, and the financing of the camp. Synod took action authorizing the establishment of a fund-raising goal of $200,000 for the erection of camp buildings.

PACIFIC

By OLIN G. DASHER

THERE WASN'T ANY synodical budget for 1959 adopted at the Pacific Synod convention (May 19-22, St. Mark's Church, Salem, Oregon). Next year's budget won't be formulated until early in 1959, when congregations report on their benevolence commitments.

This is the "Christian advance program," which is an adaptation for synodical use of the "sector project" for stewardship in congregations. The synod's stewardship committee proposed three 1959 benevolence goals: 1) minimum, $216,000 (same as 1958 budget), 2) the advance goal, $266,650, 3) the venture goal, $346,000.

Fifty-five per cent of regular benevolence receipts will be forwarded to the ULC treasury and 45 per cent will be retained for synodical use.

"In the realm of stewardship," said Synod President L. H. Steinhoff, "we are not quite holding our own." In 1956, the first year under the "grace system" (no apportionment quotas) contributions to the synodical budget advanced 26 per cent while membership increased 11.4 per cent, said Dr. Steinhoff. In 1957 the financial advance was 6 per cent although membership increased 13 per cent.

THE 13 PER CENT gain brought communing membership to 12,894 at the end of 1957. There are now 62 congregations. One recently organized, St. Paul's in Nelson, British Columbia, was received at this convention, and another, Blaine Church of Blaine, Washington, was transferred from the Icelandic Synod.

Following vigorous discussion on adding another full-time worker to the synod staff, it was agreed to call someone whose chief assignment will be home mission activity.

The new *Service Book and Hymnal* was used for services of the convention. ULC President Franklin Clark Fry read the new "Prayer of the Church" in participating in the ordination service. Two graduates of Pacific Seminary, Richard Magnuson and Arthur Osmundson, were ordained.

A FIRST and second vice president, each from a different conference, were elected by the synod according to a new constitutional amendment. They are the Rev. John Cauble of Salem, Oregon, and the Rev. Edward Hummon of Seattle. Dr. Walter I. Eck was re-elected for his 43rd term as secretary. Also re-elected were Treasurer H. A. Halverson, Jr., and Statistician Alfred L. Mendenhall. The Rev. Olin G. Dasher was elected president of the Northern Conference. Pastor Cauble continues as Southern Conference president.

Dr. Charles Foelsch, president of Pacific Theological Seminary, reported that plans are complete for construction of the seminary library. Synod voted a $30,000 capital fund campaign for 1959 for the library, and approved a similar amount for 1960 for Mid-

land College. President Paul Dieckman stated that "Midland is the fastest-growing college in Nebraska." He emphasized that it takes $1,600 a day to run the college.

Harry B. Ward, circulation manager of THE LUTHERAN, said there are over 2,000 LUTHERAN subscriptions in Pacific Synod.

THE 1957 CONVENTION had asked that an effort be made to bring salaries of pastors to a $4,000 minimum. A year ago, 34 congregations (more than half of the total) were paying under the $4,000 "floor." During the year 30 of these increased salaries (usually $300) with 14 exceeding the minimum. Twenty (or one-third) remain below the level, with 15 at $3,900.

Of the 85 pastors on the clerical rolls of Pacific Synod, 60 are serving congregations, and 25 are serving the general work of the church—the military chaplaincy, at student centers, and elsewhere. The need for clergymen is unusually urgent because more are entering fields other than the parish ministry.

THE HOME MISSIONS advisory committee was instructed to study the official stand of synod regarding linguistic congregations. Synod has not favored the establishment of separate Latvian and Estonian congregations, but rather that they be assimilated in regularly established congregations. Two pastors of synod serve linguistic groups, not organized into congregations—Edwin Machs residing in Tacoma, who serves Latvians all over Washington and Oregon, and Pastor Manivald Heinam working with Estonians, chiefly in Vancouver, B. C. It was felt that groups should continue their linguistic services, particularly for the benefit of older people who may not learn the English language, but that there should also be services and Sunday school in English for the benefit of young people and children.

1958 ULCA CONVENTION DELEGATES

Clergymen: L. H. Steinhoff, Edwin Hummon, John Cauble, Homer Berner, A. A. Schweitzer.

Laymen: H. A. Halverson, Jr., O. K. Nielsen, Carroll Dick, Jack Hawkins, Farrest Anderson.

PENNSYLVANIA MINISTERIUM

By HENRY W. SNYDER, JR.

THE VOTE was 426 to 115 on dividing the Ministerium of Pennsylvania into 18 districts instead of seven conferences. This redivision of the synod is the first in more than 60 years. The Ministerium's 211th annual convention, May 19-22, was at Buck Hill Falls, Pa.

Sister Anna Ebert, directing sister of the Philadelphia Motherhouse, was elected to the Muhlenberg College board of trustees, the first woman board member in the college's 110-year history.

BUT THREE major issues before the synod failed to win the support their backers had hoped for at this meeting. The proposal of a full-time director of evangelism was defeated. In its place the synod voted an additional $10,000 to the Board of Inner Missions to strengthen synod's evangelism work.

The executive board recommended that all current appeals of inner mission and educational institutions and agencies be merged into an annual "federated fund" appeal. But the synod voted to refer the plan to a new committee for restudy.

And the highly controversial "guide for communion practices," before the synod in one form or another for the third successive year, was tabled in the last ten minutes of the synod session, after it had passed the halfway mark, point 6, in the process of adoption.

THE SYNOD voted a special $30,000 for the Board of Home Missions to undergird urban mission work through existing parishes in the "changing neighborhood" sections of Philadelphia. Parish visitors will strengthen the work in two parishes. "Tioga Center," a planned settlement work, will be established a half-block from Nativity Church, Philadelphia.

Synod President Charles M. Cooper and Secretary Claude E. Schick were both reelected for five-year terms. And the executive board was directed to call a pastor as

DR. CHARLES M. COOPER
Landslide re-election in Ministerium

full-time assistant to the president to help establish and administer the relations between the districts and the synod, its boards, and agencies.

Each of the 18 new districts, composed of about 30 churches, will be headed by a "dean," a pastor who, in addition to his parish duties, will direct the affairs of the district. The new deans will be elected by each district sometime this fall, so they may meet together and nominate the assistant to the president of synod. Each district will be represented by one member on every board and major committee of the synod. The formal change will take place Jan. 1.

Having tried the "grace system" of stewardship for five years, the Ministerium voted to undertake in 1959 a system of "proportionate responsibility." District deans and stewardship chairmen will meet before the 1959 meeting of synod and try to determine the share of synod's 1960 budget each district should assume. After synod adopts the budget in May, 1959, congregational representatives in each district will meet to determine what portion of the district budget goal each congregation should assume as its 1960 benevolence goal.

Muhlenberg College Board was instructed to go ahead with an addition to West Hall so 60 more girls can be added to the college enrollment. The synod unanimously commended the action of the Philadelphia Seminary board in appointing a committee to explore the possibility of a merger of the Philadelphia and Gettysburg seminaries.

THE FINAL BUDGET adopted by the synod for 1959 is $2,930,445. Of this, $1,709,982 is for the ULC and $732,056 for the synod. The rest is a 20 per cent safety factor adopted on the whole budget. If the budget is reached, the 20 per cent "cushion" will be applied to capital assets of the Ministerium, especially the synodical camps.

The 1959 budget is about $365,000 less than 1958, since the ULCA "double apportionment" does not carry over. The budget cannot be met, in 1958 or 1959, unless the rate of receipts increases measurably. Synod set aside Reformation Sunday, Oct. 26, for an "exchange of pulpits" and a special offering in each congregation for the 1958 ULCA double apportionment.

Two congregations were received into the membership of the Ministerium: Good Shepherd Church, Brandywine Hundred, Delaware, and Hope Church, New Castle, Delaware. Ten congregations in the North Penn District, north of Norristown, were authorized to erect a $70,000 to $100,000 home for the aged in their area.

Among convention speakers were ULCA representative L. Ralph Tabor, of Baltimore; Foreign Mission Board Secretary Earl Erb; Missionary Sarah Snyder, from India; ULCA Evangelism Director Walter Bock, and convention chaplain Gunnar Knudsen, of Reading, Pa. Dr. John Doberstein reported that the third volume of Muhlenberg's *Journals* has been translated and this, with the index, will soon be published. The Ministerium subsidized this publication.

Eighteen men were ordained on May 25, the Sunday after synod meeting, in St. Luke's Church, Easton. The Rev. Maynard Hallock preached the sermon.

PENNSYLVANIA MINISTERIUM . . .

1958 ULCA CONVENTION DELEGATES

Clergymen: Charles M. Cooper, William Berkemeyer, Arnold Keller, Jr., Paul Kidd, Richard Klick, Earl Kreidler, Walter Kuntzleman, Ernst Schmidt, Mark Heller, Robert Lamparter, Robert Nagle, Luther Schlenker, Henry Bagger, Alvin Butz, Theodore Fischer, James Graefe, Edward Knapp, Bela Shetlock, Albert Shumaker, Maynard Hallock, Freeland Hemmig, Gunnar Knudsen, Daniel Newhart, Martin Rothenberger, Wilson Touhsaent, Richard Beck, Frederick Eidam, Mark Lauchnor, Fred Blank, Edward Horn, III, Samuel Kidd, Alfred Long, Robert Neumeyer, Luther Reed, Claude Schick, Francis Shearer, Theodore Tappert, and William Moyer.

Laymen: Robert Behler, Robert Boyer, James Henninger, Conrad Seegers, Carleton Woodring, Earle Bader, Herbert Nussbaumer, Herman Bishop, Walter Hagey, Arthur Alderfer, George Walters, Allan Dash, Ralph Deetz, Charles Jacobs, Miss Missoura Lausch, William Patrick, Herbert Punchard, Millard Gladfelter, John Miller, George Gebhardt, Lawrence Mattern, Richard Snell, George Luerssen, Lynn Borda, Minard Ace, George Smith, David Mayer, Claude Dierolf, Sister Anna Ebert, Frederick Erb, Charles Esser, Earl Henry, Ernst Hoeppner, Harold Snyder, Mrs. F. LeRoy Taney, Gordon Williams, Otto Woltersdorf, and Wilbur Zieger.

ROCKY MOUNTAIN

By OLIVER F. WEAVER

A NEW-STYLE inauguration of the president of the Rocky Mountain Synod, Dr. Leeland C. Soker, was a feature of the convention this year. There was no formal address. A pageant, prepared by the synod's committee on evangelism, portrayed a cross-section of the life of the church in which Dr. Soker has been called to leadership.

Members of St. Luke's Church, Albuquerque, where Dr. Soker had been pastor 16 years, took part in the pageant. The convention was held in St. Luke's, May 19-22. A child was brought to the chancel, indicating baptism; a youth for confirmation, a couple for marriage. Maturity and old age were included, indicating the life span to which the church ministers.

Then came the vocations — a nurse, teacher, mechanic, policeman, jet pilot, church sexton.

Installation of the president-elect was conducted by Dr. John F. Futchs who resigned as president of the synod late in 1957.

DR. HARRY F. BAUGHMAN, president of Gettysburg Seminary, was ULC representative to the convention. He emphasized the plan for developing a television program at a cost of $500,000 included in the ULC $15 million 1958 apportionment goal. The TV program, he said, "would make a difference in people's lives."

"There will be no enduring revival of religion," said Dr. Baughman, unless more laymen are developed as leaders in church work. He mentioned the 15 laymen engaged full-time in the church's stewardship program. Among laymen in full-time church work who addressed the convention were John A. Bozman and Milton G. Fiene of the stewardship department and Harry B. Ward, circulation manager of THE LUTHERAN.

PLANS WERE MADE for operation of the recently acquired youth camp near Hillside, Colorado. It is proposed that the camp be conducted jointly by the Rocky Mountain Synod and the Kansas Conference of the Augustana Church. Pastor Harold Skinner was named camp manager.

Ordination of David Adamcik, Northwestern Seminary graduate, was authorized. Pastors received into the synod were G. Gordon Parker, professor at Midland College, and John G. Gerberding, formerly of the Northwest Synod, who has been called to Epiphany Church, Denver.

A workshop on the new liturgy was conducted by Robert P. Keener, minister of music at Messiah Church, Denver.

1958 ULCA CONVENTION DELEGATES

Clergymen: Leeland Soker, John B. Rupley, Jr.

Laymen: Andrew A. Nielsen, Harold Davidson.

Synod's Membership Static Despite Home Mission Work

By WILSON P. ARD

HAGERSTOWN — Despite organization of three new congregations last year, synod churches added only 862 baptized members to the Maryland total, Statistician F. R. Seibel reported last month. Baptized membership gain was .8 per cent.

Gain in confirmed membership was even smaller, 197 against a total of 73,316—.26 per cent. Communing membership increased by 2.7 per cent.

Expenditures for all purposes totaled $4,884,639, a decline of 1 per cent over 1956. Property values increased 3¼ million dollars while indebtedness increased less than one-quarter million.

Giving per communicant member for current expenses was $40.68, up $2.36; for unusual expenses $38.08, down $6.06; for benevolence $16.27, up $.25; total $95.03, down $3.45.

Total giving per confirmed member was $66.62, down $.76.

Four new Sunday schools were reported but total membership declined by nine. Weekday church schools decreased by two, a loss of 475 pupils. One hundred vacation church schools were conducted using 1,583 staff members and enrolling 9,643 pupils.

Current benevolence apportionment receipts, as reported by Synod Treasurer Virgil W. Doub as of May 4 had reached $193,730 —23.3 per cent of the 1958 minimum goal. Lutheran World Action receipts were $21,210—27.2 per cent of the year's quota.

Money Needed for Camp Project

ESTABLISHMENT of the new synod camp and conference center on recently purchased 291 acres of mountain land near Doubs, Md., will require $200,000 this year, but synod congregations have only contributed $18,000 to the project so far.

The announcement was made by Pastors David L. Bollinger, Russell E. Fink and M. W. Kretsinger who outlined plans for the new camp to the convention of the Western Conference Lutheran Sunday School Association in New Jerusalem Church, Lovettsville, Va. The meeting (May 17) was attended by 235.

Conference ULCW Meets

WESTERN CONFERENCE United Lutheran Church Women convened at St. Paul's Church, Leitserburg, and heard a report by Missionary Liliana Bartolomei on her work with children at the Lutheran Training Institute.

New officers are Mrs. Harry G. Miles, president, and Mrs. George S. Bowden, Mrs. Glenn L. Stahl, and Miss Isabelle Woods.

ST. LUKE'S CHURCH, Cumberland (Pastor William R. Snyder), broke ground for a new church on June 1.

Construction is now underway for the new St. Paul's Church, Cumberland (Pastor John F. Sammel).

GRACE CHURCH, Westminster, held a service of blessing for copies of the new *Service Book and Hymnal* on May 4. At least seven congregations in this area have adopted the new book.

A NEW ORGAN was dedicated debt-free at Trinity Church, Arden, W. Va., May 4. Pastor is Austin E. Stiles. President J. Frank Fife and Dr. F. R. Seibel participated in the service.

FOLLOWING graduation from Gettysburg Seminary in May, Ronald Fearer will be installed as pastor of Christ Church, Hagerstown; William Ervin in the North Carroll parish, and Donald C. Brake at Union Bridge.

THE COUPLES' CLASS, a group of young married people in Trinity Church, Hagerstown, is recording church services and plays the records in the homes of the sick and shut-ins.

"STEWARDSHIP OF HEALTH" was discussed by Dr. Louis A. M. Krause, professor of clinical medicine, University of Maryland, at the retreat of Lutheran ministers' wives in April at Gettysburg Seminary. Mrs. Austin Fellenbaum, Elizabethtown, Pa., spoke on "The Parsonage Wife." Thirteen pastors' wives, newcomers to the synod, were introduced.

Discrimination, Lutheran Doctrine Topics for Church Conferences

BALTIMORE — Two conferences attracted attention of Maryland Lutherans last month. A school on human relations was called by Pastor Roland A. Ries, the synod's future parish education director; Dr. Hans-Ludwig Wagner, pastor of Old Zion Church; and Mrs. J. Frank Fife at Old Zion Church.

More than 200 persons heard panel discussions on race problems as seen by ministers, educators, church organization leaders, and experts on community relations. Dr. Otto Reimherr spoke on the theological aspect of the problem, and an integrated speech choir concluded the event with a presentation.

The doctrine of the church was discussed by an American Lutheran, United Lutheran, and Augustana pastor at the May meeting of the Baltimore Lutheran ministers' conference. Dr. Ralph L. Tabor, the United Lutheran representative, called for a "common denominator" among Lutheran churches. Herman Schulze was the ALC participant, and Lloyd A. Holt, Augustana's spokesman.

New officers for the coming year are headed by David H. Manrodt (ULC) as president, with Richard Hefner (ALC), Dedric C. Every (ALC), and C. Edgar Koehnlein (ULC) as vice president, secretary, and treasurer.

Faith Healing Discussed

A REPORT on faith healing was submitted last month by a committee of three appointed by the synod's executive board. Tht study was made by Pastors Simon P. Eccard and Manfred Manrodt, and Dr. Raymond Markley, a physician.

Submitting its findings, the committee concluded, among other things, that "to remain in a state of health, the individual must free his mind from the anxiety producing effects of pride, duplicity, unconfessed sin, unrepentance, enmities, resentment, skepticism and rebellion against God."

Epiphany, Powellnaron, names fellowship hall
Pastor Myers and Pastor Emeritus Hightman

New Buildings for Baltimore

EPIPHANY CHURCH, Powellnaron (Baltimore), celebrated its golden anniversary May 11 by placing a datestone in the $307,000 fellowship hall and church school extension now under construction. The building, first of a three-stage expansion project, is scheduled for completion in August or September. It was named Hightman Hall in honor of the congregation's developer and first pastor, now its pastor emeritus.

Synod President J. Frank Fife preached at the anniversary service at which 35 new members were received following an intensive lay evangelism effort. All the pastors and assistant pastors which had served the

MD.: BALTIMORE . . .

congregation through the past decades took part. Present pastor is the Rev. Raymond C. Myers.

CHRIST CHURCH, Baltimore, dedicated a newly constructed $1.1 million sanctuary May 18. Dr. F. Eppling Reinartz, secretary of the ULC, and Dr. Fife were preachers at morning services. Pastor John L. Deaton conducted the service, and his son, Associate Pastor Crosby L. Deaton, was liturgist.

Dr. Oscar F. Blackwelder, a former pastor, and ten of the ministerial sons of the congregation participated at the evening service. Attendance at all services was 4,000.

ST. JOHN'S CHURCH, East Riverdale, broke ground for a new church building May 25. Pastor is the Rev. Musser White.

More Math Is Reward for Noreen Ingle

Lutheran High School Teacher Wins Fellowship To Stanford University Summer Science Course

TUCSON—Noreen Ingle is a woman who is determined to help fill the need for more scientists and engineers in America. She teaches mathematics to 90 students at Flowing Wells High School and next year she is planning to start an advanced math class for talented students.

Because she believes passionately in the need for modern methods of teaching mathematics to a young space-conscious generation, she wrote a 500-word essay on her ideas and sent it to the Shell Foundation which awards annually 100 fellowships for a special eight-week seminar for science teachers at Stanford University. She was one of the winners —the only one from Arizona. The fellowship entails an all-expense trip to, and stay in Stanford in addition to a $500 grant to offset loss of potential summer earnings.

Things are adding up nicely at Yucson, Ariz., high school *Noreen Ingle will return to student's desk this summer*

Noreen Ingle, whose class is made up of a majority of boys ("a girl who takes math is interested or she wouldn't be taking it, but those who reach advanced math are invariably outstanding students," she says) studied at the University of Montana but comes originally from North Dakota.

She still maintains membership in First Lutheran Church (ELC), Watford City, N. D., because as a teacher she is subject to frequent transfers, but is now active at Our Saviour's (ULC) Church in Tucson. As member of Our Saviour's choir, much of her spare time is devoted to participation in church activities and programs.

GEORGIA-ALABAMA

Vacation School Workshops Held in Three Synod Areas

By PAUL J. RENZ

ATLANTA—Three vacation church school workshops were held under the sponsorship of the committee on parish education, at Columbus and Savannah, Ga., and Montgomery, Ala. Teachers and workers representing eight congregations took part.

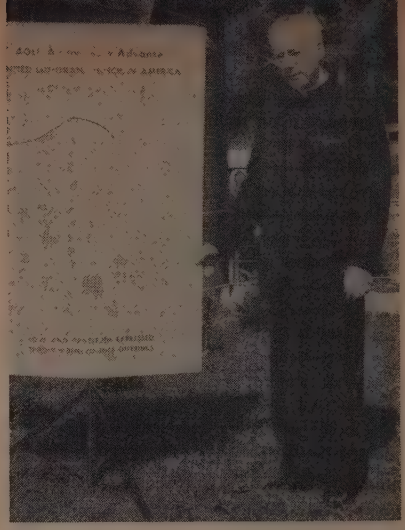
Conducting the workshops were Mrs. C. K. Derrick, Miss Louise Suchting, Mrs. Paul J. Renz and the Rev. Paul J. Renz. The Rev. Donald R. Poole, of Birmingham, Ala., conducted a special workshop for his area. He is chairman of the synodical parish education board.

DR. KARL S. HENRY, secretary of survey and research of the Board of American Missions, recently toured the synod with President Robert D. Wood and Dr. C. K. Derrick, in the interest of spotting new mission fields and relocating certain mission congregations. They met with nine congregations during the three-day tour.

Savannah Churches Hold Mission

UNITED LUTHERAN CHURCHES of the Savannah area conducted a city-wide mission May 18-23, with twelve congregations taking part.

THE REV. M. C. D. MCDANIEL, of Faith, N. C., accepted a call to become pastor of Ascension Church, Savannah, effective July 1. He has been sponsor of youth work in the North Carolina Synod, and will be director of the church music school at Lutheridge in August.



Georgia-Alabama Synod Convention Scrapbook
Dr. George F. Harkins, ULC representative, with synod's 40th Anniversary Advance chart

THE REV. GEORGE F. HART, of Huntsville, Ala., will be director of the general assembly at Lutheridge Aug. 3-9.

SYNOD LUTHER LEAGUE convention will be held Aug. 11-14 at Newberry College. The theme will be "Christians Answer Boldly."

Georgia-Alabama work scholarships to Newberry were awarded to Catherine Keating, of St. John's Church, Atlanta; Margaret Marth, of Redeemer Church, Atlanta; and Phil Hugel, of Huntsville, Ala.

THE REV. VANCE M. DANIEL was installed as pastor of Our Saviour Church, Albany, Ga., on May 25. Donald E. Hanberry was ordained June 1 at Wingard Memorial, Clyo.

Synod's executive committee poses for picture in Macon

ULCA Colleges Confer 47 Honorary Doctorates

Three Women Among Leaders Receiving Degrees At Commencements of 11 Synod-Related Schools

HONORARY DEGREES were conferred upon 47 religious, civic and educational leaders by eleven colleges connected with synods of the United Lutheran Church in America, at recent commencement exercises.

Three women were among those honored. U.S. Senator Margaret Chase Smith, of Maine, was made a Doctor of Laws by Gettysburg College. Mrs. Ruth Painter Randall, noted author on Abraham Lincoln, was made a Doctor of Letters by Roanoke College. Eileen Farrell Reagan, dramatic soprano, was made a Doctor of Humane Letters by Wagner College.

Doctor of Divinity was the most popular degree, with 19 awarded. Next in frequency were Doctor of Letters, Doctor of Laws and Doctor of Science, with eight of each given. Three received the Doctor of Humane Letters degree, and one was made a Doctor of Pedagogy. Three newspaper men, Eric Sevareid (CBS, Washington), Donald Miller, Allentown, Pa., and Charles Hushaw, ULC information executive, were on the list.

Twenty-two of the men honored are Lutheran pastors. Nine educators received degrees. Other recipients were industrialists, engineers and publishers. Pictures of the new "doctors" are shown on these pages, with the exception of that of Robert N. Troutman, California educator, who received the degree of Doctor of Pedagogy at Susquehanna University.

Gettysburg, Wagner and Wittenberg colleges each conferred seven honorary degrees. Muhlenberg awarded five, Thiel and Midland four each, Carthage, Hartwick, Lenoir Rhyne three each, and Roanoke and Susquehanna two each. Newberry College, which honored nine men at its centennial celebration in 1957, did not grant any honorary degrees this year. Wagner conferred seven degrees in connection with 75th anniversary observances in January.

A. HOWARD WEEG
Synod President
D.D., Carthage

MARCUS BACH
College Professor
Litt.D., Carthage

I. W. OPPERMAN
ULCA Pastor
D.D., Carthage

MARGARET SMITH
U.S. Senator
LL.D., Gettysburg

M. H. EISENHART
Industrialist
Sc.D., Gettysburg

J. Z. BOWERS
Educator
Sc.D., Gettysburg

R. H. BAINTON
Seminary Professor
Litt.D., Gettysburg

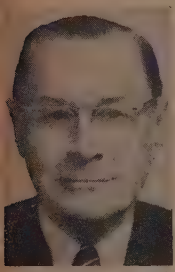
R. B. MARTIN
ULCA Pastor
D.D., Gettysburg

LUTHER W. EVANS
Military Chaplain
D.D., Gettysburg

WALLACE FISHER
ULCA Pastor
D.D., Gettysburg

J. J. VROOMAN
Historian
Litt.D., Hartwick

E. B. UMBERGER
ULCA Pastor
D.D., Hartwick



FRED P. MURPHY
Publisher
LL.D., Hartwick

G. F. SCHOTT
Seminary Professor
D.D., Lenoir Rhyne

J. W. IDDINGS
ULCA Pastor
D.D., Lenoir Rhyne

ALBERT KEISER
Educator
Litt.D., Lenoir Rhyne

A. C. BAUGHMAN
ULCA Pastor
D.D., Midland

E. F. TONSING
ULCA Pastor
D.D., Midland

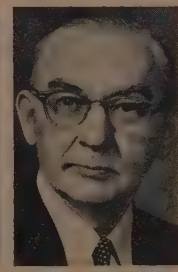
GOULD WICKEY
Educator
Sc.D., Midland

E. W. AUGUSTINE
Business Exec.
L.H.D., Midland

W. R. HARRISON
ULCA Pastor
D.D., Muhlenberg

C. A. STEIGERWAL
ULCA Pastor
D.D., Muhlenberg

EDW. T. HORN, III



M. L. SHAFER

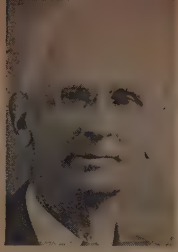
D. P. MILLER
News Executive

L. M. POLVOGT
Physician

RUTH RANDALL
Author

R. W. KOONS
ULCA Pastor
D.D., Susquehanna

W. H. SAMMIS
Industrialist
LL.D., Thiel



H. H. HARMAN
Engineer
LL.D., Thiel

G. E. LITTLE
ULCA Pastor
D.D., Thiel

A. B. GOETZE
Industrialist
LL.D., Thiel

W. L. GREEN
Engineer
Sc.D., Wagner

DAN. M. POTTER
Church Executive
D.D., Wagner

HAROLD HAAS
ULCA Executive
D.D., Wagner

EILEEN F. REAGAN
Singer
L.H.D., Wagner

O. W. POWERS
ULCA Pastor
D.D., Wagner

C. C. HUSHAW
Publicist
Litt.D., Wagner

CORN. GREENWAY
Brooklyn Minister
L.H.D., Wagner

G. H. GARDNER
Medical Educator
Sc.D., Wittenberg

E. H. HOPKINS
Educator
LL.D., Wittenberg

WM. E. STECKLER
Federal Judge
itt.D., Wittenberg

ERIC SEVAREID
Newscaster
Litt.D., Wittenberg

M. A. STULL
ULCA Pastor
D.D., Wittenberg

ALBERT H. BUHL
Synod Executive
D.D., Wittenberg

G. P. LARRICK
Federal Executive
Sc.D., Wittenberg

Man Cannot Live by Science Alone

Religion and Medicine are developing closer ties, the American Medical Association's president says

NEW YORK—There is growing awareness of the close inter-relationship between medicine and religion, between healing and faith, the recently elected president of the American Medical Association said at the dedication of the mental health clinic of the Lutheran Medical Center in New York City. The center, recognized by both the ULC and ELC, includes general hospital, maternity ward, nursing school and intern program.

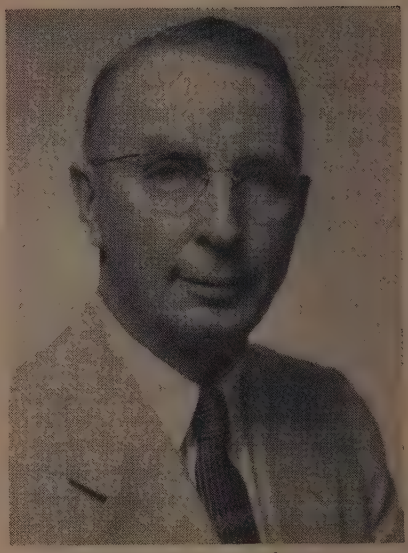
Dr. Gunnar Gundersen of La Crosse, Wis., AMA's new head, commented in his address on the fact that the directors of the mental health clinic are both ordained ministers of the Evangelical Lutheran Church with degrees in medicine and psychology respectively. Dr. Paul A. Qualben is the psychiatrist and Dr. John P. Kildahl the psychologist. Dr. Gundersen himself is member of an ELC congregation.

Mankind "is taking a closer look at all the factors which are influencing our lives in these critical times," Dr. Gundersen said.

During the early part of this century, he said, "science, relatively speaking, gained while religion, morals and ethics lost ground. There was a growing delusion that science and technology could provide the answers to all of man's problems."

But today, he declared, "thoughtful people . . . are recognizing again the old truth that man does not live by bread alone and are finding the newer truth that man cannot live by science alone."

"In recent years," Dr. Gundersen told his audience, "this kinship between medicine and religion has become clear from the modern medical viewpoint that sees a patient not just as 'a case' of this or that disease, or as a particular set of symptoms, but as a whole person—an individual with hopes, fears and conflicts—with a wide range of physical, mental and emotional problems.



AMA's Gunnar Gundersen
Scientific methods are not enough

"In medicine we have come to realize that crisp, cold, purely scientific methods are not enough. Taken alone, such methods satisfy neither physician nor patient. They do not constitute a rounded, complete concept of healing. There must also be warmth, sympathy, understanding and faith.

"Sometimes what we need most in the sickroom is not the medicine we prescribe. It is the faith and hope that we can instill in our patients through our own belief in a power greater than all the instruments of science."

Dr. Gundersen said that conversely medicine has also exerted an influence on religion. He cited the prolongation of life through

medical discoveries which has meant that "as the fear of imminent death from disease is reduced, the need to make religious decisions one way or another is lessened."

"The privilege of dying old encourages procrastination about religious convictions," he maintained.

"On the surface," he said, "it would seem as though the extension of life is putting a part of religion out of business. But actually, this greater life span has increased the need for spiritual services. It has given both medicine and religion expanding responsibilities. It has clarified our areas of duty . . . and has shown us the true direction of our work and the inter-relatedness of our skills."

ILLINOIS

NLC's Heiges Accepts Post As Chicago Seminary Dean

CHICAGO—Dr. Donald R. Heiges has been elected dean of Chicago Seminary at Maywood, Ill. For the past eight years he has served as executive director of the Division of College and University Work of the National Lutheran Council, with headquarters here.

NLC's Donald R. Heiges
Chicago Seminary gets new dean

Dr. Heiges announced his acceptance of the post to the Illinois Synod convention last month. Assuming his new duties on Sept. 1, he will be responsible for adminstering the academic affairs of the institution.

Founded in 1891, Chicago Seminary is supported by the Illinois, Wartburg, Indiana, Pittsburgh and Michigan synods. The seminary's enrollment during the 1957-1958 school year included 85 regular students and a total of 165.

Born in Biglerville, Pa., in 1910, Dr. Heiges graduated from Gettysburg (Pa.) College and Seminary, and received an M.A. degree from Columbia University, New York, in 1941. Both Gettysburg College and Concordia College at Moorhead, Minn., conferred upon him doctorates of divinity.

After a year as instructor in philosophy at Gettysburg, he was appointed as college chaplain and director of freshman orientation. He served in that capacity for nine years.

In 1944 Dr. Heiges became campus pastor to Lutheran students at institutions of higher learning in New York City. From 1946 to 1950 he also served as executive director of the Lutheran Student Foundation of Greater New York and associate Protestant counselor of Columbia University.

Dr. Heiges was named executive secretary of the NLC's Division of Student Service in 1950. The division, as the agency of the eight church bodies participating in the council, supervises and co-ordinates a Lutheran ministry and program for students and faculty members at the colleges, professional schools and universities in the United States.

Dr. Heiges was chairman of the department of campus Christian life of the National Council of Churches, a member of the Lutheran World Federation's commission on students, and gave this year's Knubel-Miller lecture series for the United Lutheran Church in America on the subject of Christian vocation.

St. Mark's Church Dedicated in Oregon Capital

By OLIN G. DASHER

SALEM—More than a thousand people gathered in the new sanctuary of St. Mark's Church, Salem, Oregon, on May 4, for the dedication service. A procession of clergymen, led by Pastor John L. Cauble, formed in the fellowship hall and moved outside to the main entrance where a brief ceremony was held. Church keys were presented to the pastor, the church was formally opened and dedication services proceeded. Pastor Cauble served as liturgist. The act of dedication was performed by Dr. L. H. Steinhoff, president of the Pacific Synod. Dr. Charles Foelsch, president of Pacific Seminary, delivered the dedicatory sermon.

Modernistic new church for St. Mark's in Salem
Dedication on May 4 attracted over 1,000 persons

The church edifice is built of Colorado pink stone, trimmed with Indiana limestone and Vermont marble. It has been under construction for a year and a half. The seating capacity is about 745, but 1,008 were packed into the building at the dedication service.

Architect Harold E. Wagoner, Philadelphia, designed the building. Total cost of the church, furnishings and building site was about $550,000. It stands on the mall of Oregon's modernistic capital building.

The pulpit carries wood sculptures of the four evangelists carved in Philadelphia by a German artist. The pews are made of cherry and walnut woods, two main products of the Salem area.

St. Mark's was organized in 1928 and the same year purchased the old First Presbyterian Church, which was used until the beginning of 1958.

Faith Answers Call

MEMBERS of Faith Church, Everett, Wash., responded *in faith* to a call from the congregation to meet a special need. Property adjacent to the church, needed for future expansion, became available for a period of less than 30 days. After voting to purchase the property, resources for the short-term loan through a lending agency or an individual could not be secured. Since no one could be found with a lot of money, possibly a number of people might be found with a little money, members thought.

Announcement was made on April 20 that

$9,000 was needed. By April 27, the entire sum was promised. On April 29 it was deposited in the bank.

Some 20 families used savings accounts, arranged to take out loans, set aside funds for this special purpose—and loaned the amount to the church for one year, mostly without interest. Overall cost will possibly be under 2 per cent.

Faith Church was organized ten years ago. Pastor is the Rev. Paul Baughman.

Vancouver Church to Build

WHILE British Columbia is celebrating its centennial, Redeemer Church of Vancouver, B. C. (the Rev. A. A. Schweitzer, pastor), broke ground for its $100,000 sanctuary and fellowship hall, to be erected at the corner of Granville St. and Laurier St. Permission to erect a church in this restricted area was secured only a few months ago.

In former years a bill in the provincial parliament to permit construction on this site was defeated. Organized in 1913, the original frame church cost only $1,600. It is still being used until completion of the new building.

FIRST UNITED CHURCH of Eugene, Ore. (the Rev. Charles Epple, pastor), has broken ground for its educational building.

Synod Women Convene

SPRING CONVENTIONS of the Northern and Southern Conference of United Lutheran Church Women were held at St. Paul's Church, Seattle, May 15, and at Good Shepherd Church, Salem, May 17. Both heard reports on the migrant ministry in the states of Washington and Oregon. The Northern Conference heard a panel discuss segregation. Southern Conference conducted a panel on "The Christian in Society."

Anniversaries Observed

THIRTEENTH ANNIVERSARY of Pastor Kolbeinn Simundsson as pastor of St. James' Church, Seattle, was observed May 4.

During his ministry, the congregation grew from 25 confirmed members to over 400. The Sunday school is one of the largest in the synod with more than 600 children enrolled, and an average attendance of more than 400.

A new church building, now debt-free, was dedicated in 1927, and plans are in the offing for an educational building. Pastor Simundsson will retire at the end of this month.

Also honored was Mrs. Esther Hilborn, only living charter member, active in the Sunday school and Women of the Church.

Another congregation, St. James', Portland, Ore., honored its pastor, J. E. Oslund, on May 11, on his 20th anniversary of ordination. He has served St. Mark's, San Francisco, and a mission congregation in Reno, prior to coming to Portland in 1953.

During World War II he was service pastor at the Lutheran Service Center in the King George Hotel, and for three years Protestant chaplain at Alcatraz.

Vacation Time Comes in Sight

MOST VACATION church schools meet for two-week sessions. A different approach is used by Shepherd of the Hills Church, Stevenson, Wash. Pastor Milton Hunt announces that children will meet in three groups, the pre-schoolers during the first week in June, the first six grades during the third and fourth weeks in June, and the teenagers during the third week in July. Redeemer Church of Fircrest, Tacoma, will conduct a week-long school with lunch and two sessions each day.

CAMPING SEASON opens in the synod with Northern Conference youth periods at Lake Samish, Camp Lutherwood, near Bellingham, Wash., during the first three weeks in July. Directors are Pastors Paul Baughman, Donald Clinton, and Edward Hummon. Due to the growing number of campers more and more lay men and women are being added to the staff. Due to limited facilities enrollment at each camp is limited to 130.

Camp Glacier, sponsored by Resurrection Church, Juneau, will be operated on an "extensive scale." Participants will be flown to the camp from Sitka, Ketichan, Petersburg, and Anchorage.

Lutheran Merger Plans Are Taking Shape in Canada

By E. G. GOOS

EDMONTON, ALTA.—An indigenous Canadian Lutheran Church is no longer only a dream. Plans for the all-Lutheran merger are taking shape, but many problems must be worked out. After exploratory talks held at Regina last fall (following the annual meeting of Canadian Lutheran World Relief and the Canada section of the Lutheran World Federation) pastors are now discussing the problems and blessings of such a development, while laymen, moving from place to place in their employment, readily cross synodical boundaries to join the Lutheran church in their community.

At the fourth annual Lutheran pastors' seminar at Camrose, Alta., May 14, Dr. Earl J. Treusch, executive secretary of the Canadian Lutheran Council, reported on "How Far We Have Come Toward a Canadian Lutheran Church."

HOT SPOT is Saskatoon, Sask., where a few years ago the Evangelical Lutheran Church moved from the campus of the Lutheran College and Seminary to establish its own Luther College about a mile away. Now that ELC is looking forward to union with the ALC, which has had a professor on the faculty of the Lutheran College and Seminary, it has offered to lease the property of the Lutheran College and Seminary and take the lead in establishing one Lutheran seminary at Saskatoon.

If the Synod of Western Canada approves the lease, the existence of two Lutheran seminaries in one city may become a thing of the past, and Lutheran co-operation move one step farther.

New Evangelism Approaches Tried

IN EDMONTON, ALTA., Canadian Lutheran Council churches are planning an evangelism mission with a slightly different slant beginning Sept. 21. Instead of weeknight services the participating congregations will have Bible studies. Other features of the Lutheran evangelism mission will be retained. Dr. E. Hoesman, ALC director of evangelism, will direct the mission.

THE "ALTAR CALL" approach was used to win commitments for Christ by one of the missioners in the Gimli area mission in Manitoba. After a previous mission two years ago with little preparation according to plan, this repeat mission had everything, even the attendance of two of the field directors—the Rev. Dana Johnson from Chicago and the Rev. George Housewright, field director of the western region.

Final evangelism lay schools were scheduled at Saskatoon, at Regina and at Langenburg in Saskatchewan in the first three days of June. Field Director Johnston was to assist in the schools.

MISS FRANCIS DYSINGER, field worker of United Lutheran Church Women, is visiting congregations and groups of congregations as well as United Lutheran Church Women rallies in first part of June.

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World Relief Gets Big Boost

APRIL showed an all-time record in the amount of goods shipped in any one month by Canadian Lutheran World Relief. During the month CLWR sent 2,080,000 pounds of goods valued at more than $386,000.

Executive Secretary Clifton L. Monk reported on two shipments made during the month. One, 2,040,000 pounds of dry skim milk, went to the Inner Mission and *Hilfswerk* in Germany. This contribution was made possible by release of 30,000,000 pounds of dry skim milk by the Canadian Government to International Relief Agencies.

The second shipment consisted of used clothing and new cloth for Arab refugees in the Middle East. This shipment, weighing 40,000 pounds, included 13,298 yards of excellent new broadcloth contributed by a Canadian textile firm and valued at $7,475. The new cloth will be used in connection with a self-support program of the Lutheran World Service among the Arab refugees in Jordan.

There was also an increased response to the used clothing appeal of Canadian Lutheran World Relief.

Arrangements have been completed to ship 120,000 pounds of dry skim milk to the Middle East and plans are underway to make a similar shipment to Poland.

Camps Getting Ready for Season

SCHOOL CLOSING is just a month away and preparations for vacation church schools and camps are in high gear. Lake Brereton Camp board provided a two-day staff conference in Winnipeg, Man., May 15-16, while United Lutheran Church Men sponsored a build-up, clean-up day at the camp site. A full-time Red Cross water front director has been engaged for the season. Staff members have been enlisted from ELC, ALC, Augustana and ULCA churches.

At Mulhurst Beach, in Alberta, the youth of the church turned out on May 19 to clean up the camp. Electric power and a new well are promised before camp opens June 29.

Vacation church school workshops were

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WESTERN CANADA . . .

conducted at a half dozen places in Manitoba for congregations of the Icelandic and Western Canada synods. Leaders of the workshops included Western Canada's educational missionary, Miss Eleanore Gillstrom; Mr. B. Bjarnason, Icelandic Synod education committee chairman; Sister Laufey Olson of Arborg parish, and the Rev. J. Kunkel, Western Canada Synod parish education committee chairman.

In Alberta, Sister Elizabeth Hess, Mrs. A. Querengesser, and Mrs. F. W. Lenz joined Miss Gillstrom for vacation church school workshops at Barrhead, Ponoka and Edmonton.

Synod Convention Calendar

June 8-11
ICELANDIC: First Church, Winnipeg, Man.

June 24-27
WESTERN CANADA: Lutheran Seminary, Saskatoon, Sask.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

CLARK, GEORGE A. From Paradise Church, East Berlin. To St. Paul's Church, Mundy's Corners.

FRY, FRANKLIN D. From St. Philip's Church, Brooklyn, N. Y. To Christ Church, York.

KAMMERER, JOHN W. From Aaronsburg parish, Pa. To St. Mark's Church, Lancaster.

KLINGENSMITH, ROBERT C. From Seventh Street Church, Lebanon. To St. John's Church, Lock Haven.

LEITZEL, CELO V. From Muddy Creek parish. To Wolf's Cross Roads parish.

WEAVER, J. BRUCE. From Trinity Church, Milton, Pa. To ULC Board of Social Missions, director of evangelism.

PACIFIC SOUTHWEST

KNUDTEN, ARTHUR C. From Faith Church, Duarte, Calif. To Luther Memorial Church, Fresno.

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DECEASED

MABEL B. FENNER

MRS. MABEL B. FENNER who retired last April 1 as secretary for children's work and missionary education of the Board of Parish Education, died in Philadelphia on May 28. She was 68 years old and had been ailing for several months. Her husband, Alfred, preceded her in death.

A native of Cleveland, Ohio, Mrs. Fenner was a kindergarten teacher in that city for several years. Between 1932 and 1938 she served as staff secretary for the ULC Women's Missionary Society. She joined the Board of Parish Education staff in 1941.

Much of her time was devoted to field work, but she also wrote several texts for church school materials and method and guidance pamphlets, and was a frequent contributor to educational journals.

A funeral service was held May 29 in Philadelphia by Dr. William O. Moyer, pastor of Holy Communion Church, and Dr. S. White Rhyne, executive secretary of the Board of Parish Education.

Burial was May 31 at Lakeview Cemetery, Cleveland.

THE REV. DANIEL E. FETHEROLF, 37, died May 11 at Freeburg, Pa.

A native of Kempton, Pa., Pastor Fetherolf was a graduate of Muhlenberg College and Philadelphia Seminary.

He served congregations in North St. Paul, Minn., and Freeburg parish, Stone Valley parish, and Leck Kill parish, Pa. He retired in 1936.

Pastor Fetherolf is survived by his wife, the former Frances Ruth Pachnike, and three daughters, Mrs. Columbus Raup, Mrs. Bruce Toms, and Miss Ruth Fetherolf.

Funeral services were conducted at St. Peter's Church, Freeburg, May 15 by Dr. Emil Weber and the Rev. Walter Guigley.

MRS. LUCY B. MARKER, nee Snell, 81, wife of the Rev. Edwin F. Marker, died May 20 at Orlando, Florida.

The Rev. Mr. Marker is a retired pastor of the Northwest Synod.

In addition to her husband, Mrs. Marker is survived by a brother, J. S. Snell, Indianhead, Md., and a sister, Mrs. W. H. Seller, Bridgewater, Va.

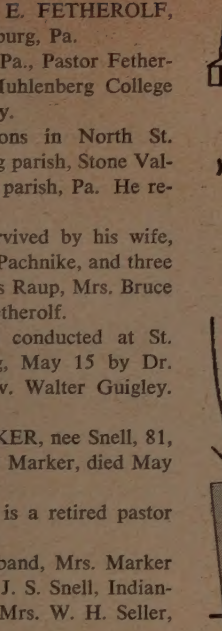
Funeral services were conducted May 22 at Orlando by the Rev. Herbert Moehlmann.

Interment was at Woodlawn Memorial Park, Orlando.

THE REV. JOHN P. URICH, blind pastor of St. Paul's Church, Fort Madison, Iowa, died May 24 at age 42. He had assumed the pastorate in Iowa last year after serving Grace and St. Paul's Church in New York City.

Pastor Urich, blind since birth, was born in Kansas City, Kan., and was a graduate of the University of Kansas. He married a blind fellow student, Carole Rickert, while in his senior year. He worked as a typist in Washington, D. C., and as counselor to blind patients in a veterans hospital during World War II, enrolled at Philadelphia Seminary in 1947 and graduated in 1950. He was ordained and installed as pastor of New York's Grace and St. Paul's Church in 1951.

Pastor Urich is survived by his wife and his parents, Mr. and Mrs. Henry Urich.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IN CONCLUSION

IF YOU ARE acquainted with the famous personalities of the United Lutheran Church in the last 30 years, the name Wentz is well known to you. You think of Abdel Ross Wentz, former president of Gettysburg Seminary, author of *A Basic History of Lutheranism in America.*

But perhaps you can't place this new man, Frederick K. Wentz, whose studies in "the testing time in the church" we have been publishing in THE LUTHERAN in the last few weeks. He is Abdel Wentz's son, and is now teaching church history at Gettysburg.

These articles in THE LUTHERAN are condensed from a book recently written by the young Dr. Wentz, *The Times Test the Church.* Some professors of church history are content to study the past. It's more difficult to study the history the church is making now. Dr. Wentz has tried to describe important trends he notices in church life today.

This week (*page 11*) he mentions two developments—quite opposite from each other—taking place at the same time. Protestant Christianity has become extremely popular in America by thinning down its teachings into a pleasant technique of living which gives comfort and reassurance to people who are disturbed and anxious. At the same time, among a smaller number of people, deep new channels of serious Christian thought are being dredged open.

NO DOUBT there has always been quite a variety of ways in which people of any time have understood the Christian faith. In our grandfathers' time many wanted to be assured that if they worked hard and maintained good habits they could count on going to heaven. That seems old-fashioned now. We are not so much in favor of hard work (the danger now is over-production). And some of the habits the preachers used to condemn—card playing, dancing—don't seem too serious in 1958.

Today, for countless people, life has become extremely complicated and frustrating. We don't have the strong family ties, warm neighborly feeling, stable community life of 1900. We're on our own in a rapidly changing world.

How comforting it is to be told by popular preachers that God is right upstairs, ready to give us anything we ask. We can have prosperity, good health, friends whenever we pray for them. It is surely true that God answers prayer, but not on such easy terms as some people suppose.

DEEP-GOING Christian faith never has been popular. It calls us to give up being concerned with how well off we are, how happy, how healthy, and seeking first of all to do what God wants done. Nobody gets up to that level overnight. This sort of faith may produce confusion in our lives because it compels us to choose whether to follow our own impulses or seek to know and do God's will.

Growing up in this faith is a hard struggle. We soon learn we can't make it alone. Then we really learn how wholly dependent we are on God and how constantly we need the resources of his grace.

In the daily problems people face—including big ones such as whether the automobile workers should strike for higher wages or whether the U.S. should stop testing H-bombs—there may be no simple indication as to what God's will is. We have to think, pray, study together, seeking guidance and strength to follow that guidance as it becomes clear. Being a Christian in 1958 is strenuous. But it always has been. —ELSON RUFF

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